The Aurora Boreadean

Alban Elfed - Vol. II, No. - 1983 Magazine of the Boreadean Druid Order 4.00

· SHAMANISM

Articles & stories from the most ancient magical discipline of them all ~ Part I of two parts

· The Great Old Ones

Cthulhu, Lovecraft & Windlover ~ an unbeatable combination!

· Magic Works!

A physicist tells why & how, complete with mathematical equations...

· Corn Dollies...

An ancient tradition, & directions for making one.

THE CANDID CORNER ~ or What's in the Issue?

We're off again!

This issue we have less input in the form of letters, and more in the form of articles from some authors we have not, heretofore, seen in the pages of this magazine.

For instance, at Rites of Spring this year we met a man named Larry Cornett who has a degree in physics and who, in his newsletter, Amaranth, published a great little piece on the quantum mathematics theory of why magic works! We immediately got rights to reprint and the article is in this issue!

Another new friend, author Windlover, has sent a wonderful, and quite delightful piece for all you Lovecraft fans. It was full of Windlover's marvellous humor and knowledge. If you are into the Cthulhu mythos, you'll love this article!

The cauldron this time is on grain and breads and there is a tandem article in the equinox section on Corn-(grain)dollies. The second article is more in the line of instruction on and how to make a ritual Corn-dolly for this harvest season.

Two articles appear on the Legend of the Descent this year. Both are by priestess students here at the Mother House and follow a yearly tradition we have of publishing these papers in hopes of giving all you readers some new ideas on the legend.

The final article on the trees of the Druid year is accompanied by an article by a newcomer, Judy Shepard, another of our subscribers. Her article is on tree therapy for sensitive folks.

Ed Becker joins us this issue with an article on a technique for joining with the great hunter in the hunt of the fall season. Ed was trained by a shaman.

And say! Speaking of shamanry, we have a large article on it by DEA and a special story by our shaman,Scian. This one is a spellbinder about an Indian medicine man, just in time for Halloween!

The second and final article on the Egyptian gods is presented in this issue and all the animal figures are present.

Amber and DEA have cooperated on a tandem set of articles on how to find a teacher and then how to keep one! This should help some of you who have been writing to us on the subject.

All the regulars are here, of course, and we hope you enjoy them as you usually do. Thank you for all your nice letters.

ED.

CONTENTS

EGYPTIAN GODS - Part II
The Animal Aspects by DEA ____ 46

TEACHER AND STUDENT
So You Want to Find a Teacher by DEA ____ 53
Now That You Have Found a Teacher by Amber ____ 55

AUTUMN EQUINOX
The Ring of Brogar by DEA ____ 58
Corn Dollies: An Ancient Custom by DEA ____ 59
Paper Bag Ritual by Amber ____ 62
Autumn Tree Ceremony by DEA ____ 64

OIDHCHE SHAMHNA
Hag Song by DEA ____ 66
Descent Legend by Amber and Caitlin ____ 67

TREE THERAPY
Short by Judy Shepard ____ 15

HANDFAST
A Joining Pagan Style ____ 16

SHAMAN
Legend of the White Rabbit by Scian ____ 20
World of the Shaman by DEA ____ 23
Making Peace with the Hunter by Ed, Becker ____ 27

WHY MAGIC WORKS
The Quantum Mechanical Theory by Larry Cornett ____ 30

THE GREAT OLD ONES
Cthulhu, Lovecraft and- by Windlover ____ 40

Regular Features: Candid Corner:Inside Cover; Editorial:2; Input: 3; Book Worm:5; Bear's Corner:7; Cauldron:8; Poetry:12; Guest Poet, Gwyddion:13; Tree Year Series:14; Comment:28; Aurora:33; Rites of Passage:34; Puzzle:36; Gods and Minds:38; Children's Sidh:50; Whoops!:71.

Our sincere apologies! This issue must truly have the Hag with it, for the magazine emerged from the printing as wrinkled as She. Short of not getting it to you in time, we could do nothing about it. Hope you will bear with us.

NOTICE TO READERS: We believe in freedom of expression. Views expressed in these pages are those of the writers and not necessarily those of the Aurora Boreadean or of the Boreadean Order.

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Editorial

OUT-PUT

Here we all are, facing another autumn and the season of harvest and then death. The Lady seeks the God once more, for the plants and grains will soon be harvested and Her womb will be barren.

Some face the winter with dread because of the cold, but I am inclined to be looking forth to the cool air after the hot summer. We are finding a certain peace in the quieter times we are beginning to find. Where others vacation in the summer we work harder than ever and are thankful for cool temperatures and easier work loads.

We have learned much this summer. For instance, there are far more people who care little for the lives, comforts and cares of their fellow human beings than there are those who are willing to help and have a kind word for those in need.

Secondly, where there were those who would do a fine piece of work on anything you brought for repair, there is now the necessity to get five opinions on a thing before you dare trust anyone with the work. Otherwise, for instance, you may have a new car on the old chassis.

What really amazes me is that what was once a children's escape from blame is now a generally accepted method of slithering out of doing what should be done. "I didn't do it. He did it." How many times have you heard, " I'm sorry, I don't have charge of that department and I can't give you and answer. Mr. Jones has charge and he's out at the moment. Can I have him give you a call?"

If you wait for the call you may never get satisfaction!

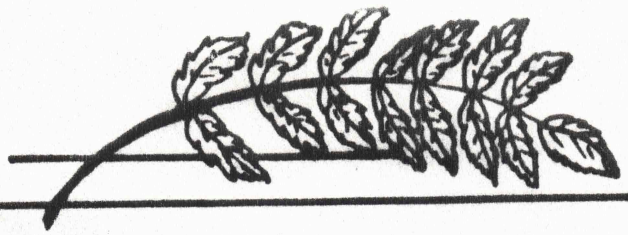
We did find several honest people this summer, and we are beginning a "Diogenes" column heralding the folk we have found worthy of their word and your trust. They will obviously be in our area, but I am sure if we were all to give credit where credit was due, we would have fewer people in all our areas who are willing to cheat us and others.

I suppose if people were to go back to doing things as they used to do, and being willing to take the responsibilities for their own actions, we aould again find little use for credit cards, inflation fighters and small claims courts.

Just as an example, how many people do you know, even within your closest circle of friends, whom you could trust to keep a gentleman's agreement? How about any oral agreement? Would you trust your business and livelihood to most people? I know some people now whom I can trust with just such an agreement. Now, I am a woman, and at least three of those are men! I really never thought I would see the day. I look forward to a time when I can trust all men, but I doubt that long a life.

DEA

Letters to the Editor
IN-PUT



Excerpt:
Dear DEA,
If you are interested in seeing some genuine medieval/ Renaissance recipes, as well as getting an idea of the methods used, the ceremonial arrangements (in a secular and/or Christian sense), and the theory behind the methods used, I would suggest Fabulous Feasts by Madeleine Pelner Cosman (George Brazziller- New York, 1976 about). These tend to be the sort of thing served in castle and palace, but I found the general overview fascinating, as well as the recipes. I have a friend who enjoys cooking medieval dishes, and having tasted such dishes as pork and apple pie (she knows 4 different recipes for that), I would say that it is very worth looking into.

K.S.
North Valley Stream
New York

Dear Ken,
Thank you very much for the hint! There are many of us cauldron-stirring people who are extremely interested in trying new things in the area of cuisinierie and will be most happy to know there is a book where we can find such challenging recipes! I hope to hear from you soon on an article! I know you are a writer and I am looking forward to reading some of your work, as I am sure are our readers.!

DEA

Dear DEA,
Bright Blessings to you! My priest and I are very happy subscribers to your magazine. It is one of the most complete and well-informed magazines on the many diverse aspects of Keltic paganism and paganism in general! We both enjoy reading it very much.

cont'd

I am writing in regards to your Summer Solstice issue, Volume II no. e; in specific, the ad on "Vulcan's Nest". I would like to obtain their address, and the name of a person to contact there, if possible; or am I supposed to contact them through you? Please write me if you have some spare time. Meanwhile, I hope you keep the well-writen poetry and poetic stories coming! An occasional poet myself, I truly can enjoy and appreciate the quality of good work (The Coming of Adam was dynamite - my congratulations to Iduna of the Cader Idris).

I look forward to hearing from you. Blessed Be, and merry Lammastide!

Lady Naomi
Ohio

Dear Lady Naomi,
I am answering this in the magazine because we get a great many letters concerning the advertizers in our catalog. We had an agreement with all advertising folks in the beginning that we would do all the ad work free for a small commission on the orders. Now we have different advertizers with the same agreement, but now it is because they are almost entirely Boreadeans and are working so the corporation can stay alive and functioning for those who need us. These folks get their mail with their lessons and we all stay happy. We would be more than happy to pass on a letter from you to them at such an esbat-type gathering.

cont'd

Thank you for your lovely letter. I am always impressed with the letters from the Ohio faction and will be lookin forth to meeting you as soon as I can get there. We had hoped for this fall, but things look a bit glum on that front. However, by spring maybe we can get to meet you all.

I am happy you like the magazine. We do work very hard to keep the standards up to the level we think necessary in these times of advanced thought and discerning public.

Let us hear from you again.

DEA

Dear DEA,
We have greatly enjoyed this last year of the Aurora. It is a wonder to us how you manage to find so many interesting things to print- and they all seem to tie into the Keltic way of life. There are so many magazines and newsletters today that it is hard to tell which are the best, but for our interests, at least, the Aurora is the one. Thank you for many long hours of enjoyment.

E.R and A.D.
Arizona

Dear folks,
Thank you for your kind letter. When you sit for days in this office, it

Cont'd p. 72

HANDFASTING!
We would like to take this opportunity to announce the handfasting of Aine and Kerry Phelan. This is their first in the series of five and we offer them our sincerest congratulations.

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The Book Worm

The Guardians
Lynn Abbey
Ace Books, 1982
Paperback, $2.95
380 Pages

A traditional coven in England, one of a series of covens charged with guarding portals between this world and the other side, is the basis for the book. When a new and unguarded portal opens in New York City, they send two of their own to guard it, and to form a new coven. The book continues the story one generation later, when the High Priestess is dead and the High Priest is failing in health and despairing of finding anyone who can continue the work when he is gone. It is a story of how the Gods find and ready the one who will be the next guardian.

An excellent book it is, and one I highly recommend.
Amber

Parsival
The Grail War
and The Final Quest
Richard Monaco
Parsival: Macmillan,1977
The Grail War and
The Final Quest: Berkley, 1982, 1983, resp.
343, 340 and 312 pages, resp.

This is an amazing series. I am reviewing it now because I reviewed The Mists of Avalon not long ago and as that is from the woman's point of view, this is from the male point.

These three volumes are concerned with the tale of Parsival, a knight immortalized in a tale written by a man named Cretien de Troyes about the year 1175. Monaco has done the tale justice, for it is not romanced at all, but is as bold and ribald as the folk of that day were. It also deals most basically with the actual characters of the knights involved and the time immediately after the death of Arthur. It begins even before his death, with his final days and the problems he knew would be faced by the country after he was gone.

If there is a Grail-it is also up to the reader to find it and to find if the characters really have found it.

'Parsival", first book in the series, is a larger book. It may also be available in smaller form now. It deals with the young knight as he leaves home, and with the feelings of a mother who was unable to face his leaving after the death of his father, who had also been a knight, had been killed and Parsival was all she had left. Her Psychological condition was none too good and she lost her mind soon after her son was gone. Her death followed and he knew nothing of it until many years later.

The young knight is involved in the usual pursuits of a knight and eventually is drawn into the search for the Grail, which lasts throughout all three books. It is surprising that they do not become redundant.

The characters, both those well known from other Arthurian tales and those added for the author's own reasons, are believable and realistic.

The character of Clingschor, the great black magician in competition with the knights for possession of the Grail, is vi lly portrayed through his evil, then insane personalities to the end, where he is killed by another man who searched for truth, but became insane in the process, John of Bligh.

Interwoven with all the usual Grail knights and their ladies is a group of commoners, one of whom is married to the sister of Parsival. All through the books, which include the lifetimes of many of the characters, he is searching for Parsival to tell him of what occurred after he left home. The peasant's name is Broaditch, and he seems to be the only one who keeps his head all through the years.

Parsival becomes entangled with the mists of the land and castle of the Grail after his first failure to do as he should when confronted with the Fisher King. He is near madness himself several times, and always at war with all those who are unwilling for him to find the Grail.

Also among the leading characters is the son of Parsival by a woman he was forced to marry, and later realized he loved. The son's name is Lohengrin, as in the original, and he is not at all what you would expect of Parsival's son after reading the first book. He throws in with Clingschor, and for many years after a head injury following Clingschor's defeat in the Grail War, wanders, unable to remember his name or origin.

All through the books, from the time Parsival begins his search for the Grail, time seems to be a big factor in the lives of all concerned. It is, however, hard to follow because the au moves from one group of characters to another, hoping the reader will catch up. Once you have the hang of the thing, however, you can follow quite easily. I can see where it would be necessary to do the books this way because of all that is happening to the characters as the plot develops. I will, however, go back and read the first book again sometime because it took some time to become used to the method of writing.

It was amazing to me, having read The Mists of Avalon so short a time ago, what different outlooks two authors could have on the very same story!

I highly recommend to all you Arthurian fans this set of marvellously written and well researched books!

The Avebury Cycle
Michael Dames

240 Pages.

This fascinating book is pure joy to those of us who are deeply interested in the land-wide distribution of mystery sites in the British Isles which seem to be divided into groups of mystery temples. The Avebury set is, according to Dames, dedicated to the year-long cycle of Goddess celebrations held in England in elder times.

The book is well indexed and mapped with many pictures and drawings of excavations and findings of archeologists throughout the past hundred years. Some of the drawings go back to the work of Byrhtferth in the year A.D. 1011.

Dames lays out the Avebury worship sites as the body of the Goddess as it lays upon the land, and it is obvious that this was the intention of the folk who did the work. He says in the introduction, "In the Avebury Cycle we shall see how 'everywhere there is a system, everywhere cohesion; in every detail the expression of a great fundamental law whose abundant manifestations demonstrate its inner truth and natural necessity.'"

This he then sets about to do with the Wintertide and the Goddess's part in the Avebury winter mysteries.

The first holiday he covers is Winter's Eve, evidently what we now celebrate at Oidhche Shamhna along with the ceremony of the becoming death of the Lord. It is obviously an improper combination of ceremonies, for it is after he has established himself that the Lady, in all her splendor, retires to the Underworld, or the world of the God of Death to find out why everything she loves and takes joy in has to fade and die. In the meantime, the Great Hag remains with us in the world.

He makes it clear that among the Neolithic folk, the celebrations of harvest were finished and the Faire of Oidhche Shamhna over before the long-barrow celebration of Winter's Eve took place on the Dark Moon of November (that is the first Dark Moon of the month, should there be two.)

Dames goes into some detail about the locating of the date of the ceremony in telling of its traditional place as the Dark Moon closest to the midpoint between the Autumnal Equinox and the Winter Solstice.

Dames then goes into the explanation of the corn dolly and its necessary function at the harvest and Winter Eve celebrations.

This kind of in-depth work continues throughout the book and his enthusiasm never winds down until the final explanation on the Tan Hill Fair of August fame.

A wonderful bibliography offers the reader an opportunity to pursue the studies of the Goddess phenomena through the sources used by Dames.

If you have any interest at all in the ancient methods of worship of the Gods exemplified by the monuments of Britain this book should be in your library, how ever you must come by it.

Year's End

This is the time of year for thinking. I am aware that spring is the time for beginning again, but there are times when just thinking of what has been and what might be are very good policies.

The time of harvest is a time of reaping what you have sown. If you do not have a good harvest, either in your field or in your life, it is because of what you have sown, in either case, and how you have taken care of the crop.

The great law says, "An' it harm none, do as you will," but many of us tend to regard this as refering to what we do to others. This is not necessarily the problem. The "none" refers to the self, too. We are too often good to our friends while doing all kinds of things we should not do to ourselves. This includes the food we eat, the drinks we consume, the instances in which we are our own worst enemies.

At this season of the year, it is time for us to do some thinking on these subjects and to set to rights those things in which we are disobeying the law.

First, our bodies are what we must live in. If they are ill or in pain, we are not able to do our best in the way of seeking upward. We tend to think of our physical selves as being not too very important, but in today's western world, the junk food junkie is putting him- or her-self into a position of having to take time out to reorganize and heal the bodies before we can go on to the upward climb involving our minds and our magics.

Meditation is nearly impossible at the times

cont'd p 7

when most of our attention is demanded by a body not functioning correctly.

Secondly, if one consumes things which alter the consciousness the least bit, they are delaying doing the work themselves. For those who do the work of walking the light line, there can be no ways other than that of absolute control. Mind- or attention-altering substances are a coward's or a lazy man's way out. "Then why," you ask, "do the shamans of the Amerindians and of the Siberian tribes use them?" I have an answer for you. First, they are not of the white race. Secondly, the customs of their shamanic people were established long ago and have not changed with the times which have brought us to higher mind capacity and more psychic strength. Both these reasons have roots in cultures more ancient than ours. We no longer see physicians who walk into a surgery without washing their hands, but a lack of cleanliness is not thought to be the way, simply because it is an old way. Also, the Amerindian has a different makeup in the blood system, if untainted, but nothing I can see in the AMA now suggests we change the makeup of our blood to agree with the Amerindian.

There is another reason why we should not go chasing the ancient way of doing some herb in order to "feel good." Most of the people who use those drugs in cultures other than our own, have been trained from childhood and are far more able to deal with the substances than are we. The American seems hooked more on feeling good than on the actual drug or alchohol. Thus, it simply becomes a habit, not a sacred way of aiding in communication with the gods.

The third thing we Should contemplate is the use of spell-casting. It is a balance interfered with which is bound to have its effect elsewhere. I have encountered many, for instance, who would use love spells to find or to bring back a loved

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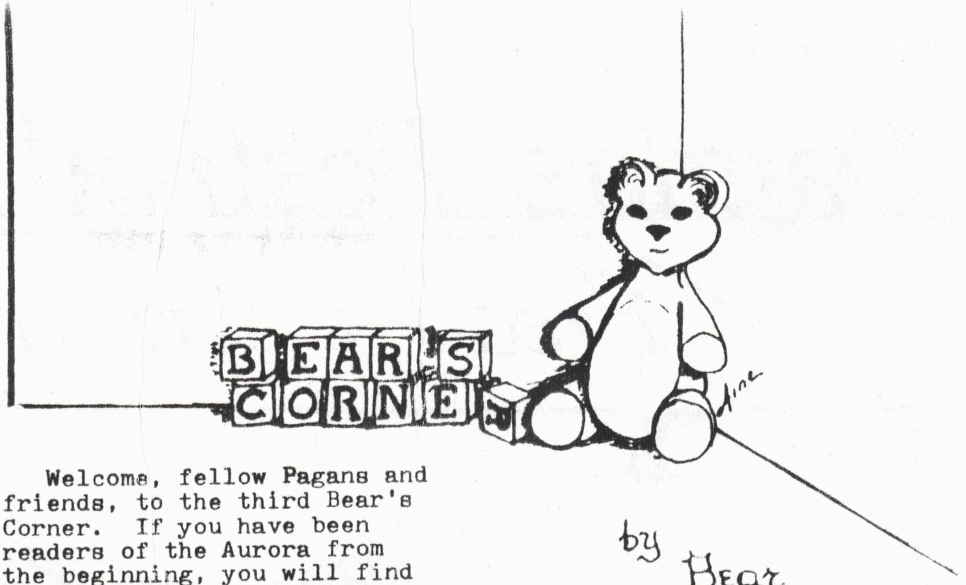


Welcome, fellow Pagans and friends, to the third Bear's Corner. If you have been readers of the Aurora from the beginning, you will find that this count may not be quite correct, but I can explain. My first installment was called The Occult Reader. It was later that Bear's Corner was adopted. However, it is <u>still</u> me! I am the same Bear and this is the third column with a title change at the second columan. Enough rhetoric.

Last issue, I extolled to you the virtues of being a solo practitioner; this issue I would like to return to the subject of my first column, and one of my favorites: books.

I have recently finished a two-volume set of a science fiction series of novels called "The World of Tiers." Written by Phillip Jose Farmer, the books were originally a five-volume set spanning the years 1965 to 1977.

The central character is namedKickaha. He lives on a world in a universe parallel to our own, where people do not grow old.

Many varied races live on the different tiers and as Kickaha visits these different tiers we are exposed to the many different cultures.

The tiers exist in one of many universes created by a race of super beings who all originally came from one universe. As these beings, or gods as they called themselves, began to grow in power and intelligence, fighting and bickering broke out among them. Eventually, they all had to go their separate ways and create their own universes in which to dwell and rule. They then populated their universes with creatures they created or borrowed from other universes.

In creating these separate universes, they also created doors between the universes to give them access to each other. The doors were activated in a variety of ways. Some were one way doors, while others were warded with built-in traps. These doors could all be opened by a special horn, desired by all of the Gods, but posessed by only one.

The resulting adventures of Kickaha and the beings with whom he came into contact, form the basis of this set of books. If you are a science fiction fan you may already have read these books. If you have not, I would suggest you do. They are a thoroughly interesting set.

The book titles are:
1.)The Maker of Universes '65
2.)The Gates of Creation '66
3.)A Private Cosmos '68
4.)Behind the Walls of Terra '70
5.) The Lavalite World '77
All are in The World of Tiers series by Phillip Jose Farmer. They are published by Nelson Doubleday, Inc.

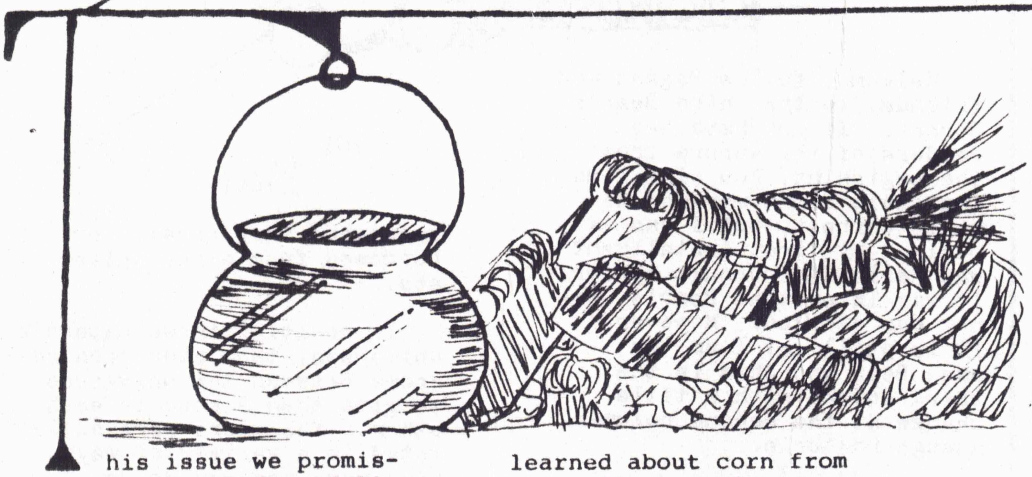
So, by friends and/or science fiction buffs, I leave you with all my best wishes and kindest regards for another quarter. I hope that all you undertake brings you happiness and prosperity 'til we meet again at Bear's Corner.

If, at times, your eyes tire
And the lines all run together,
Take a break and rest--
Float like a lazy feather-
To Bear's Corner.

Dagda's Festival Cauldron

Bread & Grains

by DEA



This issue we promissed you a Cauldron full of good bread information and recipes and we fully intend to give you your promises worth! In fact, we had no notion how much there was to know about grain, the making of flour, bread and the spreads which go thereon. The wealth of information may well take a good bit of time to set down, but I am sure you will all be interested, even those of you who do not do any baking, for there are few people who do not eat bread of some sort.

The first known reference to bread was found in Sumer on a clay tablet dating about 2600 B.C. The Egyptians, who feature widely the world of bread in tomb paintings , discovered the secret of leavening and invented the oven.

The Greeks improved on existing methods of baking and milling and the Romans improved the methods of cultivation, developing different varieties in the interim.

But this was all in the advancement of the grain called wheat. When the New World was discovered, the settlers learned about corn from the Indians, and even the corn recipes of today are originally Indian recipes from that time. Corn flakes seem to be the only innovation made by the white man.

Some question arises in the minds of those who have been carefully following the writings of those who are researching the presence of Celts and Vikings in America in pre-Christian times, whether there was an exchange with mother countries of the corn and recipes of the Indians in that time. That would be interesting to know. I am aware of the presence of corn in the American diet and not in general use in Europe until after the Americas were rediscovered by Columbus, but I wonder if somewhere, there was not a plot or two of corn in Ireland.

Grain and the Gods

The European countries all have legends and customs concerned with the Corn Mother and the Corn Maiden. Most, especially at the eastern end of the Mediterranean, also are concerned with the sacrifice of the Divine King. Demeter and Persephone are classic examples of the first duality. The designation of the grain as corn does not, however and in this instance, mean what we now call maize, or corn of the mays genus. It is an Aryan word which was, in early times, applied to the grains in general. Demeter was a barley goddess and also the Harvest Mother.

This made her the sacrificer of the fruit of her own body and the grain-cutting mysteries are closely associated in the Celtic Druid mysteries with the cutting loose of a woman's children from her apron strings.

In the Rite of Sacrificial Kings, the male is sacrificed, but he is seen as her son, her lover from the Equinox who sowed the seed within the earth itself.

The word cereal is said to have derived from Ceres, the Roman goddess of grains and of the harvest.

Grain

Superior size of the seed, the facility of procuring it in sufficient quantity and freeing the kernel from its shell envelope seem to have been the determining factors in the adaptation of certain species as bread plants.

Cultivated most extensively are the following:

- Wheat (Triticum)
- Barley (Hordeum)
- Rye (Secale)
- Oats (Avena)
- Rice (Oryza)
- Maize or Indian Corn (Zea)
- Millet in several varieties)
- durra or Guinea corn (Sorgham).

All these have been cultivated since man has been cultivating. Barley, oats and rye are grains of the coldest regions, barley and oat cultivation extending well into Artic regions.

Wheat comes in the next coldest zones with corn and rice added in the warmer temperate zones, the latter two continuing southward into the tropics, where they are extensively grown. Millet is cultivated in warm climates while dura is a tropical and subtropical crop.

The seeds of other families of grain (such as buckwheat) are sometimes incorrectly called cereals.

Wheat is the most popular and widely grown grain in the world. It has been grown for food since pre-historic times by temperate zone peoples. It has been found among relics of Lake Dwellers in Switzerland and in tombs dated from 4000 BC in Egypt and Mesopotamia. Introduced by Spaniards into Mexico in about 1520, it was not until early in the 17th century that first crops of wheat were planted in Virginia and New England.

Wheat is an annual plant which attains a height of about four feet. Winter wheat is usually sown in autumn where winters are mild, and in spring in colder climates. It does not extend anywhere near as far north as barley, oats and rye cultivation.

Wheat species are classified according to the number of chromosomes in the vegetative cell. Interestingly, one genus is named Macha (as in the Celtic Goddess of the same name. Common club and durum wheats are the only varieties of commercial importance in the US, while a limited amount of emmer, Plish, poulard and spelt are grown for cattle feed. Experimental genuses are a third category of wheats grown here, but in very small quantities.

Common wheats include bearded and beardless, classifications are winter and spring, but this genus is also classified by color: white and red, the whites being of the spring habit only.

Club and spelt wheats are closely related to common wheat, the differences being in the spikes and glumes.

Poulard is always bearded with exceptionally tumid glumes, while Polish has empty glumes of papery consistency and emmer has tight glumes like those of spelt.

Durum or hard wheat, grown in dry regions, is named for the hardness of the grain. It is used in the manufacture of semolina and macaroni.

Diseases of wheat are primarily connected with parasitic fungi, and the grain is susceptible to injury by insect pests such as the sawfly. Little cultivation is needed beyond plowing and harrowing the land and occasional dusting to control pests. Rotation with corn, hay and pasture crops in the East and with oats, barley or bare fallowing in the West where the climate is drier isa general practice.

Wheat is principally used for manufacturing into bread flour (hard varieties) and pastry flour (soft varieties). It is also used for making many alchoholic becerages. Low grades of wheat and many by-products of manufacturing processes involving wheat are used for livestock feed. The grain is roasted and used as a substitute for coffee in European countries and wheat starch serves as a sizing for textiles.

Corn is the next largest grain crop grown in the world and it is the largest in the United States. It is known as maize or Indian corn and is of the species Zea mays, widely grown for food and livestock fodder.

Some varieries grow to a mature height of only two feet, while others reach a height of twenty feet or more. The pollen grains are contained in spike-like male flowers at the end of the stalk, while the female flower is the actual corn cob. The fibers of silk protruding from the husk are elongated styles of individual ovaries. The pollen is blown into the silk where it germinates, fertilizing each individual kernel.

The origin of corn is still a mystery although it is native to both North and South America and is a staple in the diets of the Indians of both continents. One theory sees it as originating in pod corn, which probably came from the lowlands of South America. On this plant, the individual kernals are enclosed in glumes, or husklike sheaths.

Of all cultivated plants corn has the most varieties, all widely differing in characteristics, and ranging from two months to eleven months in maturation times. They also differ in color: green, brown, red and purple. The ears range from three inches to two feet with kernel numbers (per row) from 4 to 36.

Dent corn leads the list of American varieties grown for other than table use. Its name derives from the dent in the top of each kernel produced by unequal drying of soft and hard starches within.

Flour carn contains a large percentage of soft starches and is easily ground into meal. This is a crop grown far more widely be the Andean Indians than in the United States.

Sweet corn is the variety most commonly grown in the United States as a vegetable for human consumption. In this corn the sugar is not converted to starch as it is in other varieties. Allowed to mature, the seeds of this corn are wrinkled, but it is picked early (giving it the popular name of green corn).

Like wheat, corn is suseptible to a number of insects, plant parasites and fungi.

The most important development in recent years is the growing of hybrid varieties of corn beginning about 1933. This hybridization is accomplished by a combination of inbreeding and crossbreeding. Standard varieties with desirable characteristics are first inbred to produce these characteristics in uniformity. This new inbred variety is low in productivity. Two of these strains are then crossed and the result is a new variety with both desirable qualities and high yield (due to hybrid vigor). The Hybred vigor is not transmitted in the offspring of these single-crossed varieties so parent stock must be cross-pollinated each year to produce the new variety.

Between 85% and 90% of United States produced corn is used for livestock feed. More than half of the remainder is used for starches and starch derivitives. Other products include corn oil, corn syrups, alchohol, meal and breakfast foods, while the cobs are used for fuel and the husks are used for strawboard and coarse paper.

Recipes

We have chosen some of our favorite bread recipes for this issue. The first has been in the cauldron section before, but we thought it bears repeating.

Our Favorite Wheat Flat Breads.

2 c. whole wheat flour
½ teas. salt
2 T vegetable oil
½ c. water

Rub the oil into the flour and salt until of smooth consistency. Add the water quickly and work until it holds together. It may need a little more water. Knead five to ten minutes. Break into 12 pieces and roll into circles, evenly, thin as possible. Wrap. Ready? Bake on a griddle or in a dry frying pan for approximately one minute each side. Stack these goodies on a plate and brush with melted butter.

Oatmeal Bread

1 c. regular rolled oats
1 t. salt
2 T. shortening
¼ c. sugar

Pour 2 c. boiling water over above mixture and let stand until luke warm. Disolve one yeast cake or package in ¼ c. warm water and add to the above. Add 4 c. flour. Let rise. Knead and place in ungreased pans. Let rise again and bake one hour at 350°.

Irish Farls, or Griddle Breads

4 c. flour
1 t. salt
1 t. sugar
1 t. baking soda
½ t. baking powder
1 c. buttermilk (it may take as much as 1½ cups.)

Put dry ingredients in a large bowl, and mix well. Make a well in the center and carefully pour in the buttermilk. Mix into flour carefully from the inside out. Add extra buttermilk if too dry. Knead on a floured board for a few minutes. Roll to about 3/4" thick and cut circles with a custard cup. Meanwhile, heat griddle until quite hot. I use medium heat all the time while baking. Bake breads ten minutes or more on each side. They are done when they sound hollow.

Whole Wheat Batter Bread

3 c. whole wheat flour.
2 pkgs. dry yeast
2½ c. buttermilk
¼ c. molasses
¼ c. honey
1 T. Salt
1/3 c. butter or oleo
1½ c regular rolled oats (not quick cooking)
2 eggs
2 T. melted butter

Grease two 1½ qt. round casseroles. Combine whole wheat flour and yeast. Heat buttermilk, molasses, honey, salt and butter until warm. Pour into three quart mixing bowl. Add oats, flour and yeast mixture and eggs. Blend at low speed until moistened. Blend three minutes at high speed. Stir in enough flour to make a stiff dough. Brush with melted butter. Cover and let rise until double. Punch down and shape into two round loaves. Place in casseroles, cover and let rise again (45 minutes). Bake at 375° 24-35 minutes.

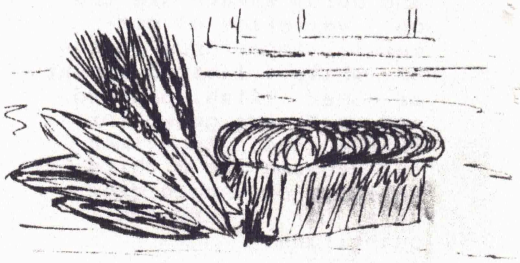
No-Knead Whole Wheat Batter Bread

7½ c. whole wheat flour warmed in lowest oven temp for 20 mins.
2 T. dry yeast (2 Pkgs) disolve in 1 c. of the warm water
2 T. honey (Add to yeast water and disolve)
4 T. molasses (add to another 1 c. warm water)
2 T. salt

When flour has been warmed, combine yeast and molasses mixtures and add to flour along with the salt.
Stir, do not knead the mixture vigorously, slowly adding enough of the remaining 1½ to 2 c. warm water to produce very sticky dough.
Fill oiled bread pans 1/3 to ½ full. Let rise one hour, making sure no drafts can reach the bread. Bake 35-40 mins. at 375°. Allow to cool in pans 20 minutes.

Note: Thewe was no designation of how much water was to be used in the original recipe, but as one moves through it there is an obvious 3½ to 4 cups in the recipe.

We hope you have enjoyed this article on cereals and grains and corn as we have enjoyed doing it. See you again next time with special holiday treats!



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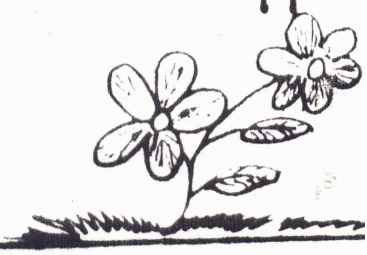


THE HERMIT

Magesty in golden glow,
Tall and stately, softly go,
Far and wide the lantern's light,
Seeks the stranger in the night.

Is there somewhere in the world,
One who walks with truth unfurled,
Like a banner in the wind,
Heart upon his shoulder pinned?

Cloaked in brown like earth in fall,
Master of the light's true call,
Hooded in your hidden way,
'Gainst the darkness of our day.

Why, throughout a thousand years,
Times a thousand lonely tears,
Must the search for truth in man
Go on as empty it began?

Is there spark of hope to live?
Is there spark of hope to give
Your lonely feet, your seeking mind?
Is there hope for all mankind?

YES!

Guest Poet... Gwyddion

Cycles

Only too often have I
tread this circle of
emotion,
Rutting the ground
deeply into my land-
scape so that I wear
my rings like a muted
clown, hoping for
redemption.
But it is I who have cast
these rocks into placid
waters. My standards,
my needs, my long-term
neglect of those inner
mysteries that would
smooth the shackled
ends of my distinction.
I, who fancied himself a
warrior from days long
passed, whose virtue
and honor are mere chords
upon a long line of now-
deadened dreams and fan-
tasies, who thought more
of then than living now,
have exacted my bounty
from the tares I've sown.
And yet, that unfathomable
reality, that necessary
part of existing where mind
meets Faery, on the ed-
ges of dreams, still
calls me onward, through
my dreams to an unknown.
Before I followed, unquest-
ingly, now I must needs
wonder, and I hesitate
in my passing.
Does this orange that sur-
rounds me portend of
things to come or am
I tiring of the fight
and surrendering to a
hopefully merciful con-
queror of my soul who
will relieve these deep
and mournful ways of my
soul?
My space calls me but won't
let me near and I've no
inkling of its source.
Have I defeated me in my
battle to find?

Hermit

Black-hooded scepter
Waiting - watching - within.
Hold your lantern higher.
Green-beam highways
Processioned, possession,
Posing begin.

Hag Fast

I used to think I was a
priest,
A mage, a stag, a beast,
at least;
Until I took a solemn vow
That placed where I am
standing now.

I've looked at women,
I've looked at men,
I've laid me down in play
with them.
I've drank until I could
not see,
And yet there's something
left of me.

I took a plant up from the
ground
And as it dried in holy
sound,
I thought of life and what
abounds
Around the spheres and me.

So lately, as I take my
walks,
And people stop and want
to talk
I find that inside I balk
At what I used to be.

Decrees are hard at Goddess
lands
When words are vowed from
priestly man
To do just what the Hag
demands
Means living.

Faery Host

Hoofbeat beating
Between ground
Beating, beating
With no sound - apparent
skill.
Nostrils steaming
Sweet beading
pearled and round -
apparent still.
Sword razing,
Shield grazing,
Hoofbeat Sound!

The Sacrifice

I have no home,
I reach the sky.
Clouds- my wings.
Depth am I.
Earth my mantle,
Mountains' Home.
Lake my wisdom,
I - alone.
West my mother,
North unsown,
East in Earnest,
South unknown.
Once above me,
Once below,
Once for living
Laid me so.
I am air born
Son of man,
Gift of God
on Goddess' hand.
Split me - forked
divide my hand.
Tip and knuckle
Wizard fan.
Stone and bone and blood
The Land.

Deserted

Ripped Raw;
Emblazoned Passions;
segregated tines;
two here, two there
And I, as the middle,
forked and long.
Oh Muse - abandoned me!
Alone and left to see
of what rubble I can use-
Are they memories
or moving fantasies
weaving in and out of
my sphere?
Now here, now gone -
fleeting moments of life
and pain -
Whereso comes death to
relieve?

Autumn Lord

Laid upon my shoulder -
so-just so,
Came a weeping maiden,
sighing.
Lastly from afield -
a-barding -
Numbed and weathered Old,
The Hag's host came char-
ging.
Drums drone - hummed -
honed - a piper's fin-
gers' homed;
And dead I lay - arising.

The DRUID YEAR & ITS TREES

by DEA

This issue we complete the series devoted to the Druid tree year. The final trees and their corresponding months take you through the season of Yule but not on to Beth, the first month of the tree year.

We finished the last article with the Hazel, Coll.

Muin ~ Vine

The next tree in line is the vine. Its name is Muin and this is the vine in its vintage season.

The vine was carried by the Danaans into Britain where it grew on a few sheltered southern slopes. Later, the briar was substituted for it because the vine, not being native to Britain, was more difficult to find for teaching purposes. The briar, or blackberry bush or vine, is much like the vine of the ancients in a number of ways: fruiting season, shape of leaf, color of berries and the headiness of the wine made from those berries.

The Celts found many reasons to give for not eating the berries. They range from a superstition that they are poisonous or belong to the Fairies, to the legend that the bramble was used for Christ's crown of thorns the berries representing drops of blood), or the Devonshire legend that after the last day of September the Devil enters into them and makes them unfit for comsumption. The Vine is the tree of exultation , joy and wrath and was sacred to the Thracian Dionysus and Osiris. It was also an ornamental theme of the Temple of Jerusalem.

Today, in America, the blackberry is used extensively for pies, jellies. jams, etc. It is bush-like rather than tree-like.

Gort ~ Ivy

Gort is the Ivy in its season of flowering. Its month is that of the Bacchanal revels, when in Thrace and Thessaly, Bassarids (wild women) rushed about waving the fir branches symbolic of Ariadne or Artemis, wreathed in spirals with yellow-berried ivy in honor of the autumnal Dionysus. It is said they bore a tatooed roebuck on their upper right arm. These women lost all sense of presence and tore apart whatever or whomever was in their paths. The drug they took to cause this effect was the spotted toadstool, augmented by the chewing of ivy leaves.

The vine, which appears with Ivy at the turn of the year, also shares its application to resurrection, probably because they both grow spirally, resembling the curling tendrils which cling to the cadeusus wand and are originally serpents.

The ivy is the sign of the wine-tavern in England.

Peith ~ Guelder Rose

NGetal ~ Reed

The whitten, guelder rose or water elder is the twelvth tree of the Druid year. However, it is not the original tree of the twelvth month. NGetal was the letter which was first chosen for that place. NGetal is the reed, or canna-reed, an ancient symbol of royalty in the Eastern Mediterranean. The reed scepters of the Pharaohs was placed in the hand of the Christ when he was robed in scarlet. The reed is

the tree of established Power, and is symbolic of the rays of the sun, originally pictured as arrows made from the reed.

The reed grows from a heavy stem resembling a small tree trunk. It grows in large clumps from 2 to 6 m. tall. In the United States it grows from Maryland south and is used for lattices, mats and screens. It is often used for making reed pipes and reeds for clarinets and organs.

Tree of Ruis ~ Death

The final tree of the year is the Ruis, or true elder. It keeps its fruit well into December. According to Irish legend, the elder is used in Ireland to make magic horses for witches.

The elder tree is held to be unlucky, although it is well known for the therputic qualities of its flowers and inner bark. Bad luck has plagued the folk who stood under or contemplated the elder for too long a time. It has even been rumored to be the crucifixion tree. It is associated throughout Celtic culture with death. Its burning, in more modern times, was said to bring the devil into the house.

The elder is the tree of doom, but it is also vitally associated with the White Goddess herself.

Eadha~ Aspen

The tree of old age is the tree of the autumn equinox, the white poplar, or aspen. The leafed branches were used as funeral wreaths with the leaves still attached, as a reminder that what was harvested would, indeed, return.

Tree Therapy by Judy

Since I was a young child I have known of the potential for interaction between man and the trees for the purpose of healing.

Trees are old and wise and, if man was aware of it, could give us much in the way of knowledge.

When you feel weak or depressed, go where the trees are. There, once you are attuned to the different vibrations they emit, you will know which one to go to. One of the best places to be when you are down is the base of a wise, old tree. A bit of meditation there will help you find peace and answers.

I am Irish, and I love forests, or even parks in the city where the people have cared enought to plant and care for trees. Outside my bedroom window there has always been a beautiful, big and elder tree.

I go up to the hills to be alone and meditate where the winds carry the whispers of ancient secrets long forgotten. Nature teaches wondrous lessons, but the trees hold the greatest of all. The animals and birds know. Only humans seem to have forgotten in their rush. But what has been forgotten is not lost - only to be remembered.

The trees hold energy from Mother Earth, standing to the sky, the stars, the moon, but about the trees there is a circle of life-giving force.

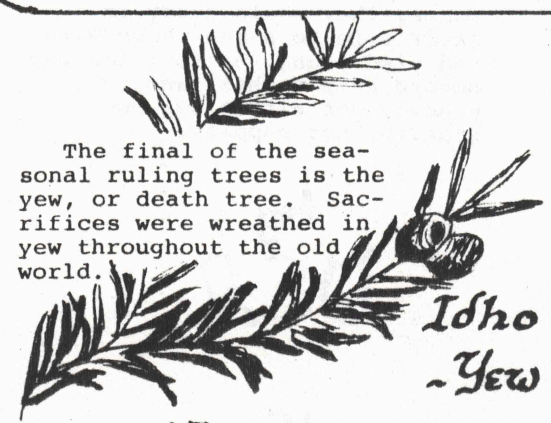
Try this:

During a full moon, find a stick, a limb or a branch and use it to cut a protective circle for yourself. In it you should be able to realize any illness which needs to be attended to or any problem to be solved. Tension disappears and clear thinking returns.

Whenever you are upset, depressed, angry, whenever you need a healing or cleansing, know the trees can take from you, yet not be harmed.

We should also give love and respect, and sometimes healing, to these ancient friends and keepers of wisdom. When I see a dying tree of many years growth, I grieve for the wisdom soon to be lost in the death of that tree. Man has not yet learned enough to gather the knowledge of each tree before it returns to the earth in some form, but there are those of us who are trying, bound to succeed. They need love just as humans need it, and perhaps we should all think to stop once in awhile and give a little of what we have to them.

J. Shepard



Idho ~Yew

The final of the seasonal ruling trees is the yew, or death tree. Sacrifices were wreathed in yew throughout the old world.

Yew berries were used by the Irish as a base for a poison used to tip arrows.

The yew takes a long time to come to maturity, and is longer lived than the oak. The yew resists corruption amazingly after being treated.

This death tree was one of the five magical trees of Ireland. It is

Cont'd p. 72

HANDFASTING

Since two of our favorite students were handfasted on July 22, 1983, we thought perhaps you would like to know a bit about our customs of marriage and handfast.

When we began as the Boreadean Order we were faced with the knowledge that sooner or later our people would wish to be married in their own traditional religion instead of simply going to the local constabulary or the Justice of the Peace for the ceremony. However, until we were able, legally to perform the ceremonies, it would be a thing outside the law, and therefor not binding upon either party.

We began to search for traditions of marriage among the ancient Celts, as well as reviewing the material which had come down to us.

We found that Lughnasadh was a time for arranging the marraiges, and that many took place on the spot. It must have been extremely difficult for the young bride, not knowing her partner at all, to come to the fair with parents and leave a bride with a new husband she did not know to go to a home she had never seen, to learn the ways of a house from a woman she was unaware existed until the fair was nearly over.

We also had to consider what would be the best way to insure the lasting nature of the marriage, since we are not believers in unnecessary divorce.

The marriages in ancient times were arranged by the parents of the young people, and they, as the couple to be married, need never have seen each other. They did not know if they would be compatible, although an astrologer or numerologer would have been consulted before on the subject, I am sure. This would all have to take place at the fair, as there were no telephones over which parents could make prior arrangements.

Because the children or young people did not know each other, there would have been a much greater chance of divorce had there been any place to go for the woman, but she could not normally go home to her father's house. She would have to have a household of her own unless her mother had passed away.

There was also the problem that seldom were these women able to find another marriage. In a word, they were tainted, according to custom. In some cases, they would marry in later life to a man whose wife had died young, or to a man who needed help on his land, but usually not within her own station, nor happily.

by DEA

It was with these thoughts in mind and with the knowledge that parents today might not be able to be included in the discussions (especially when they were not aware of the affiliation of their son or daughter with the Druid religion), that we found reason to suspect that until the day when the religion had earned its own merit, people would have to be making their own contracts.

We also knew that young people of marriageable age are sometimes likely to run into something with their eyes tightly closed. There are no two people alike and there is always room for a margin of error, so the process had to be one which would bring to the attention of the couple, the seriousness of the contract into which they would enter. Thus it was that we decided on a method of marriage which would be both old and new, and one which we hope will promote thinking couples involved in rich and fulfilling relationships.

The first stage is for the young (or older) people to sit down together and talk out their hopes and dreams. All things should be shared if they are likely to have the slightest bearing on the relitionship.

When this is done, and if each thinks he or she can live with the future of the partner, they come to see me. Ritually, I ask them questions which will lead them to question each other on the deeper issues involved. In the area of pastoral coun-

selling I think this is important. The next step is a month in which I give them all sorts of challenges which they must face and work out together, or they cannot be solved. This is not a necessary part of the process if they are students at the school, because they are usually working together and I can observe them at any given time.

At the end of this process they choose two people who will speak, one for each of them. These people are friends or priests, but seldom relatives. Parents, we feel, are so tied to their children today that they often do more harm than good in the situation. A happy arrangement cannot be reached if the negotiators are constantly thinking something is being put over on them or their children.

At a very special time, the young couple and those who will speak for them meet in a circle. This need not be a formal circle, but we usually seat the women where the Mother Goddess's point is within the area, and the men where the God makes his presence known.

The two who are to be married are cautioned that after the time is called, they may not speak aloud, but only through the two they have chosen for their interpreters.

The Gods are charged to watch over the proceedings and to see that no falsehood or misunderstanding mars the affair.

Why, you ask, are the couple not to talk? We have found that in the situation which follows, arguments are likely to arise, and that is hardly a way to begin a relationship which is to last a lifetime.

A list or whispered statement is given to the person who is to represent the woman. In it are all the things she wishes to ask of the man for the next year and a day. That is, those things which would be living and personal relationship oriented. These arrangements are thought over, each in its turn, by the man and his representative. Notes are taken by a scribe. Answers are made and modifications are approved or other arrangements asked for. When all the requirements have been given by the woman, she then gives him a list of all she expects to bring to the marriage, and tells him what she will give to him in return for the things she has asked.

This done, the man and his spokesman have a few moments to get their thoughts together and the process is repeated from his side. That is, he states all he is asking of his future wife, one request at a time and each is answered by the woman through her "maid". When comments and further changes have been made, the man states what he will bring to the relationship in addition to what he has already promised the woman, and the contracting is closed.

During the next cycle of the moon the young people do not speak of the contract at all. In the meantime it is being gone over by the priests and is being written down in legible form. It is then given to the young couple for final decisions and they approve or change it, for now they are able to talk, for the first time, openly about the contract.

The contract is then returned to the priests and the final piece is written and put onto parchment for the ceremony.

The couple are reminded that they must go through the same process for five years in sucession before the marriage will be complete and that if, during that time, they decide they cannot remain together, they must return to the hill on which the ceremony is performed, stand back-to-back in the presence of their spokespeople and repudiate the marriage. They then walk away from each other in amicable friendship and the divorce is complete.

After the five years is complete, if the couple decide to remain together, they are, one final time, brought together over the contracts and they are again signed and burned, for the final time, and the marriage is for life.)

The Ceremony

The ceremony consists of a formal acceptance of the contract by both parties and its signing, the signing of it in the blood mystery of of binding.

It should be kept in mind by the priests involved that the two are marrying each other and the attendant priests are only witnesses and aids in the ceremony. All must rightly center about the couple who are being joined. After the signing the contracts are burned and the binding is finished.

The first Great Rite by the couple is done both in symbol and in fact. They are entirely alone in making the vows they wish to make and seal by this ceremony and in the responsibility for their keeping.

At this point all responsibilities of the priests are over until the following year, when they are again called upon either oversee the reworking and signing of the contract or the disolution of the pact altogether.

If all has been done in best form, there should be no problems within the year, but there is always the human element.

However, we hope there will be less than a chance of a hitch in the marriage of our two students married in the 1983 season of Lughnasadh.

GOOD LUCK KERRY AND AINE!

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The Book of Kells
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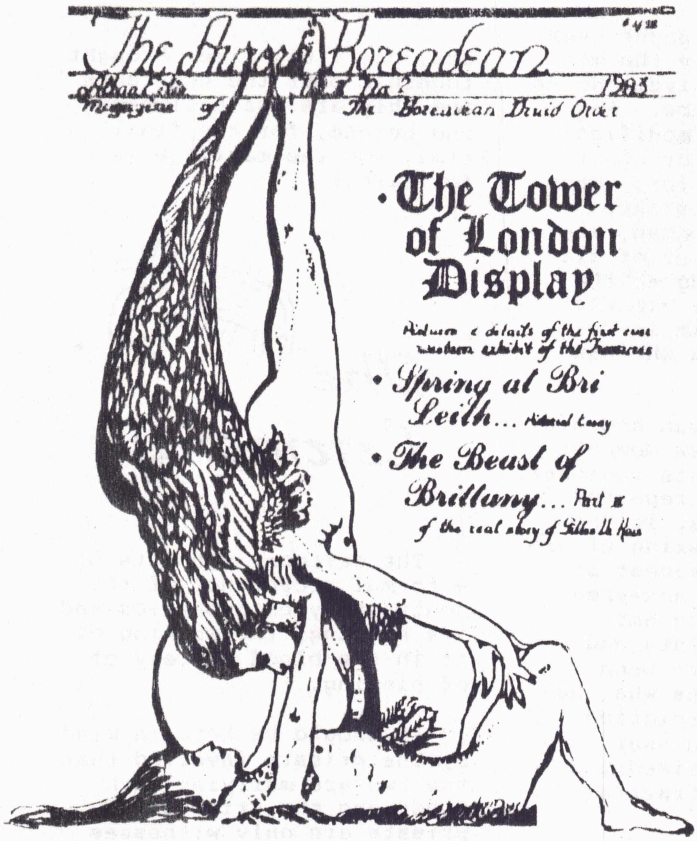

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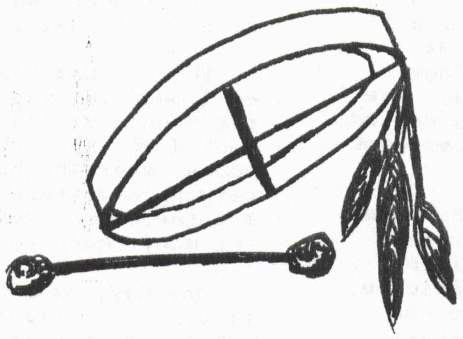

The Legend Of

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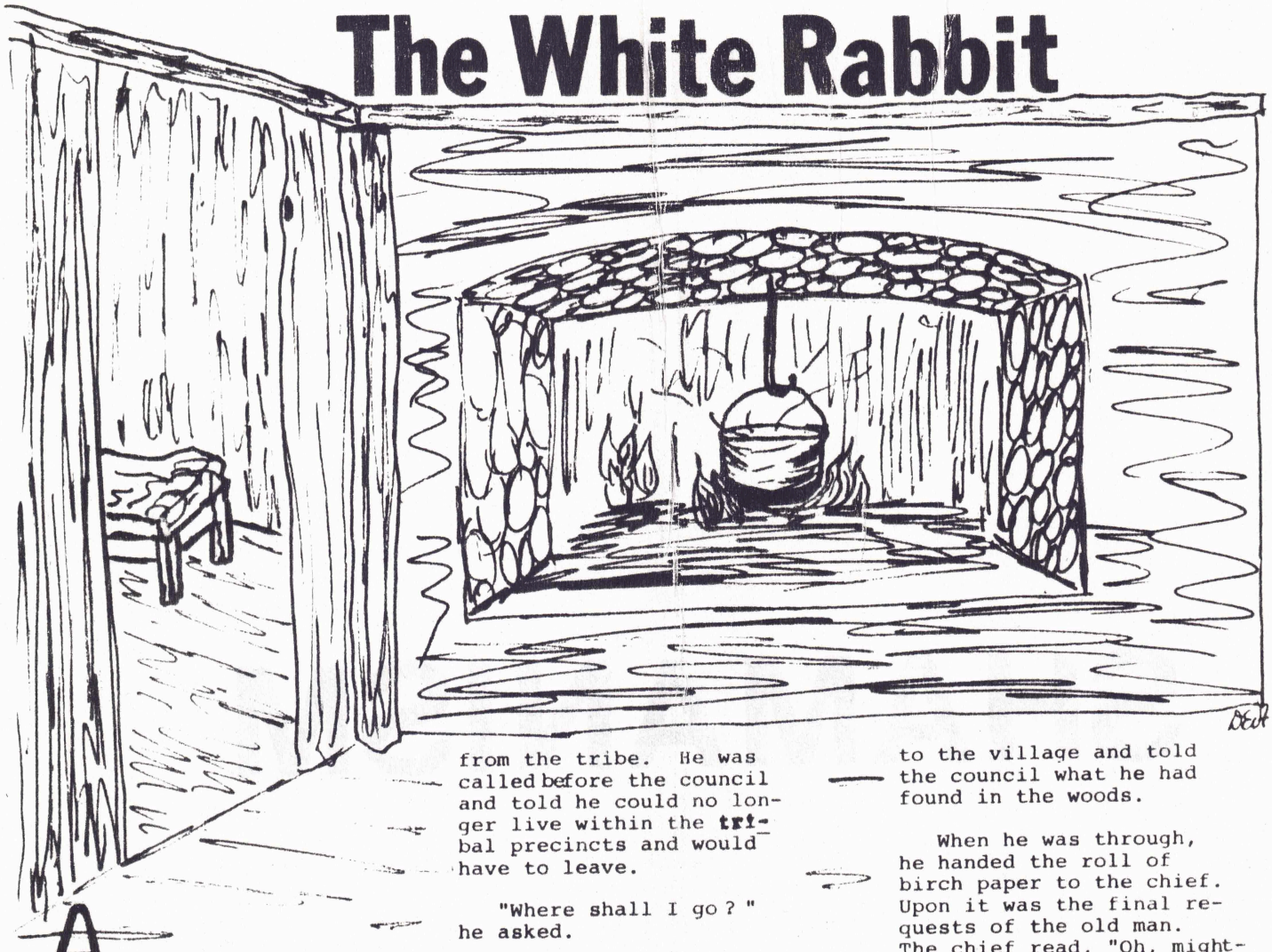


A long, long time ago in a Seneca village there was a medicine man who used his powers for evil instead of good. Many people in the village were sick or dying. The tribal council was called to find a way to overcome this malaise.

All the folk who were sick were being treated by the wicked medicine man. Two other medicine men were called in and they made great headway in healing the people of the village.

After their report to to the council on the people they found that none of the villagers had become ill prior to a visit by the medicine man. The council voted, as a result of these findings, to remove and banish the evil medicine man from the tribe. He was called before the council and told he could no longer live within the tribal precincts and would have to leave.

"Where shall I go?" he asked.

"Go to the woods and build your home, for you no longer can live among us," they said.

Thus it was that the evil medicine man left the Seneca village and went deep into the woods, where he built a very nice cottage indeed, and there he lived alone for many, many years.

One day, as a young brave was returning from a hunt, he happened to walk close to the cottage and heard, from inside, a cry for help. He entered and found the old medicine man lying on the floor, very pale.

"I need you to take a note to the village council," and handed the brave a written message. Bidding goodbye to the old man, the brave ran to the village and told the council what he had found in the woods.

When he was through, he handed the roll of birch paper to the chief. Upon it was the final requests of the old man. The chief read, "Oh, mighty chief of the council, take pity on a poor man claimed by age and sickness. I ask that you send a medicine man to help me. I do not think that I will live much longer and I have nothing in which to pay for this service, but if you will allow me to give this cottage for your hunters when I am dead, perhaps that will suffice. When I die, do not bury me in the ground, but put me in a hollow log casket off to one side of the cottage, and wall it in."

On reading this note the chief sent his medicine man to help, but he was late and the old man was too far gone. After two or three days he died.

The village honored his last request and made a hollow log casket and

put his body into it. They then walled up one side of the cottage and returned to the village.

About ten years passed and the old medicine man and his death became a misty remembrance.

One day a family was travelling up the east coast looking for deer. They came to the village and asked for lodging while they hunted for food but were told there was no place in the village. However, they heard there was a cottage in the woods and that they were welcome to use it as long as they needed to.

After a short walk through the woods they came to the cottage so long before left to the village by the old medicine man.

The wife set up the house for their stay. She sent the young boy to the river for water while she hung the stew pot on the hook. She rummaged in her bag of herbs for enough to make a stew.

Meanwhile the husband was out hunting. When he returned, it was with empty hands and heart.

For three days the same thing happened. Then the mother sent her son to the village to ask for some vegetables. In time he returned with them and the soup was made.

With full stomachs they settled down to sleep for the night, hoping for a better day to come.

When he returned the next evening, however, only two very poor-looking rabbits were in his game bag. Too tired to speak, he dropped the rabbits at the door along with his bow and arrows and lay down to sleep.

The wife told her son not to bother his tired and discouraged father. She knew how he would feel about a catch his little son could easily have made. So the boy played quietly near his mother while she skinned the rabbits and began to cook them.

Just a little before the supper was done the wife called over her shoulder, "Husband, your supper is almost ready."

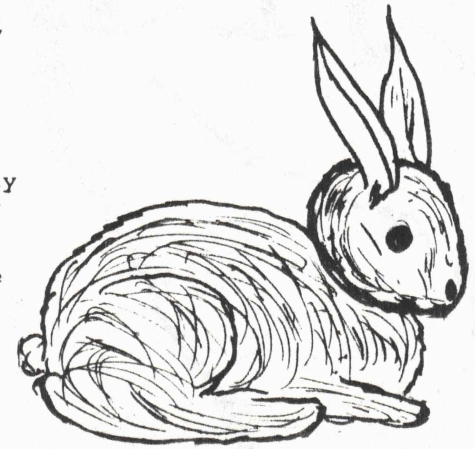
There was no response. She filled a bowl for her son and again turned to her husband and in a much louder voice said, "Husband! Your food grows cold! Come and eat with us."

Still there was no answer. The wife was becoming a bit angry by this time and went over to shake him roughly, for she was waiting to eat the meal with him.

As she reached his side and bent down to shake him, she saw a puddle of blood beneath his neck. As fear gripped her she began to look around, wondering what or who could have done this terrible thing.

A closer examination revealed a trail of blood drops from her husband's body to the wall behind him. She stepped over the body and, feeling the wall where the trail of blood led, found a board which moved when touched.

The good wife pushed the board inward and peeked inside. What she saw made her blood run cold, for the body of the old medicine man lay in its hollow casket.



"What is this," she whispered to herself, " and Great Spirit, protect us, the blood is fresh!"

She wanted to scream but held it back for the sake of the boy. Returning to him she said, "Your father is too tired to eat. I will be needing some more water from the river. Would you get it for me?"

The boy took the water skins and set out for the river. As he went out the door his mother called after him, "Wait! I will help you. You cannot carry those skins when they are filled.

Once out the door and down the trail a way, the mother told the boy to drop the skins and run for the village and they did.

Meanwhile, back at the cottage, the medicine man, aware that some time had passed and the woman and boy had not returned, decided to follow them lest they escape.

Going to the door he looked out, and far down the trail he could just make out the mother and son running toward the village. He screamed at them "You won't get away! I will have your blood, too!"

This only added panic to the minds of the fleeing mother and son.

"Run, son " she cried. "We must reach the village. The villagers will protect us."

They reached the clearing and could hear the medicine man screaming as he raced up the trail after them. Now the woman began to call to the villagers for help. A band of braves heard the cry for help and they came out of the village armed for battle. They made a ring around the mother and child, just as the medicine man reached the clearing. He shouted, "They can't help you. I still will have **your blood**!"

But the band of braves did protect them and took them to the village to stand before the chief and council. There they related their story.

After the council had heard all the facts and found a family with whom the mother and son could live, they again met to decide what was to be done about the terror in their midst.

They thought of all the hunters who had asked for lodging and had been given permission to use the cottage. Then they realized that none had ever returned to thank them. How many times had they commented on the bad manners of those warriors. "Now we know they were dead, and food for the beast," said the chief. What can we do to rid ourselves of the terrible beast?"

One of the elders spoke then. "We have always kept the cottage in fine repair. I think I have an idea."

The following day the men set out to make sure the cottage was in good shape. With them they took tools in case it should be in need of refurbishing.

When they reached the cottage, all seemed quiet and they began to knock at the cottage walls to test the doors and generally to see if anything was weak in the structure.

Meanwhile, some of the braves were working outside the walls and around the building.

Suddenly the chief gave a great shout and the braves set fire to the brush they had piled against the walls of the cottage. Then they stood back to make sure the medicine man would not get out alive and escape their notice.

As the flames leaped higher and higher, the men stood shoulder to shoulder with grim and silent faces. The fire grew so hot that they had to move still further away to keep from being burned.

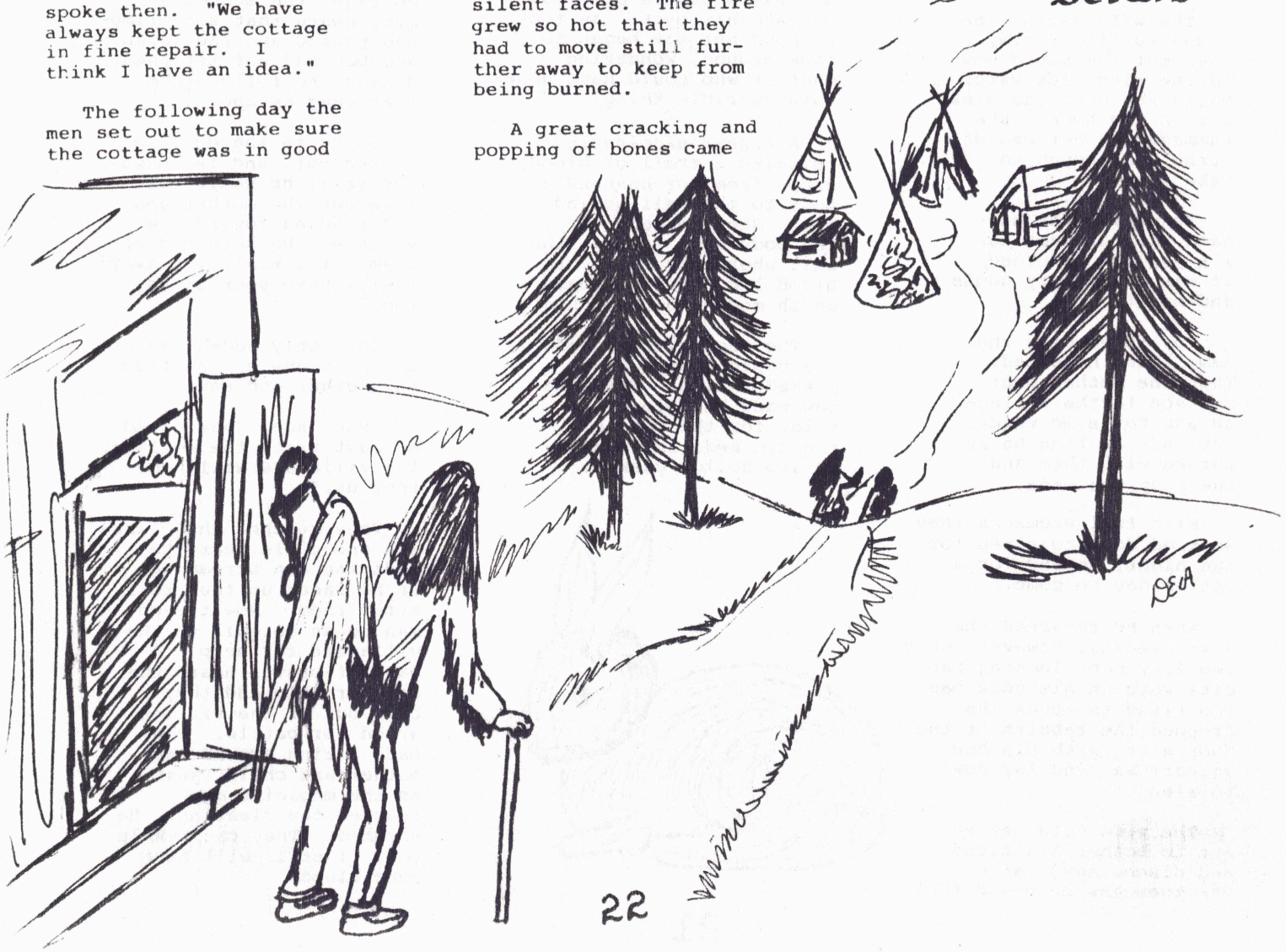
A great cracking and popping of bones came from within the cottage, followed by a blood-curdling scream. An explosion rocked the area where the ashes were all that was left of the building, still so hot that no living thing could exist there.

Suddenly, from the ashes, rushed a great, white rabbit. Between the legs of the braves it ran and past the others to enter the forest beyond.

To this very day a white rabbit is not allowed to live if found on the reservation.

* From a legend told by Jesse Cornplanter of the Seneca Tribe in his Book of the Long House.

Retold by "Scian"



The World Of:

THE SHAMAN

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Lame Deer, a Souix medicine man, maintains that one does not inherit power. One can work for it, fast for it, try to dream it up, and yet the power does not always come. Not everyone is ready to be the master of power.

The power of the shaman rests deep within him or her and is characteristic of those human beings who have undergone training and experiences uncommon to other beings, experiences both dangerous and beyond the reach of most of mankind.

"Shamanism is a religious phenomenon characteristic of Siberian and Ural-Altaic peoples; the word shaman itself is of Tungus origin."*

But shamanism, although its most complete expression is found in the artic and central Asian regions, must not be considered as limited to those countries. It is encountered, for example, in southeast Asia, Oceania, and among many South and North American aboriginal tribes. In all places where shamanism is practiced it is as one of two facets of religious life. It is either a main focus or is a secondary phenomenon.

The shaman's abilit in the area of astral travel is of the utmost importance in his or her calling. According to Mircea Eliade, author of many books concerning initiation and shamanism, and an authority on the ecstatic techniques associated with shamanism, there are three ways to become a shaman.

The first is a call or election to the vocation. This does not mean that those concerned gather together and elect someone a shaman and that is what he becomes for them and remains so for the remainder of his lifetime. The call must agree with those of the otherworld.

The second way is by hereditary transmission. That is, if your family is involved in the shamanic ways, you may be designate to continue the profession at some time in your life.

The will of the Clann and its confirmation of a shaman can be a part of

the third way of entering the shamanic life, but this is extremely unusual and would be considered one with the third mode, that of personal quest.

However, all three of these methods must still include recognition, given only after "ecstatic" counselling in the fields of dreams, trances and visions and, second, traditional instruction in technique, names and functions of the spirit entities, secret language of the Clann shaman and the myths, legends and geneology of the Clann itself. This instruction is given by a master shaman with recourse to the spirits.

Initiation may happen by elaborate ritual or simply in dreams or "ecstatic experience," but in the case of the latter, the important factor lies in the acceptence of the shaman within and by the Clann. It is, after all, the function of the shaman to mediate between the world of man and the worlds of the gods and spirits.

In all cases, the final, near-death experience, whether engineered by the teacher or spontaneous to the candidate, is absolutely necessary. This is the culmination of long years of work and study. The beginning can be many things including a decision on the part of a white man to become an Amerindian medicine man. In ancient times some symptoms of insanity or epilepsy were recognized as a call to this vocation. The beginning of the road can be ecstatic or very earthy. But from this point on, there is a certain course of events which must follow and which is common to all of the earth's shamans.

One of the main principles of shamanism is balance and equilibrium, without which the correct presence of mind cannot be acheived. The equilibrium is absolutely necessary to the beginning of the shamanic experience. One can only avoid potential damage, through the manifestation of untransformed power, through endless practice which produces the required mastery. First trials and ordeals are important to insure the moral fiber of the perspective shaman before training can begin. This insures against later abuse of power, as does the hardship of learning itself. The process also eliminates the "least virtuous" and strengthens those who may be admissible but weaker than the dominant ones.

A crisis involving an encounter with death often initiates the onset of the realization of power. Chills, power rushes, and the charge of Kundalini energy are often present. The portal is opened through a challenge, submission to chaos, a use of fear and dread to amplify the feeling of power, and then the battle with the powers of death. Only facing these horrors head on can equip the shaman to face them in the defense of others later on, for, like the djinn of the Arabs, they "know and fear" the shaman in subsequent challenges. If he or she can, in the weakened state preceeding death, face and master these entities, how much more powerful, then, is the shaman at full capacity? Here, also, the shaman acquires experience with the dark ones. Each subsequent challenge only makes him or her stronger. The call to shamanism is undeniable and in many societies leaves no choice; for to refuse the call is to seal your fate-death.

The shaman learns to personalize all things, giving them distinctly animate qualities. The entire cosmos is also interactive. From interdependency to inter-communications there should be uninterupted flow. We have, with growth in our own ways, interrupted the communications which once existed, and important knowledge was lost. Nature, however, has maintained its intercommunications and it is the will of the shaman to regain lost access to this system. In the meantime, man, in his carelessness, does things which interrupt the interdependent flow of energy and with each such action widens the breech which the shaman continually seeks to close. The shaman becomes the channel for inter-species communication.

Time and death began with the closing of communications between man and the rest of the cosmic order. Eden was closed to him. However you wish to put it, a great gift which man should have retained was lost to humankind. Ritual and sacrifice was created to attempt to correct the situation, but far too little force was produced by this action to enable the entire population to return to its once idyllic state of paradisical oneness with the cosmos.

Reverence for all things is at the basis of the shamanic way of life - his or her fears, joys, prayers, magics are all involved with this basic tenet. Many times the power of the shaman is reflected in so small a thing as speaking or not speaking at a given time, for the vibrations may be wrong for one or the other to have the desired effect.

Power suffuses everything. Everything has endless power for change.

"All that exists, lives." - a Chukchee chaman.

Supernatural and natural events commingle in the person of the shaman. The Celtic shaman, especially the Druid, walks the light-line between worlds as if it were a broad road. It narrows only with doubt-not with fear and a healthy respect for all else in existence. The equilibrium produced by this walking of the light line is that which overcomes the imbalance between the predictable and the indeterminate.

The understanding of certain natural laws is the prime factor which determines the elder shaman from the neophyte. The neophyte challenges the forces of nature and the "supernatural elders." The elder shaman knows the laws of the tidal flow and works with them.

The on-going entity of the neophyte shaman must, through his quest toward death, in dreams, visions, or madness, be freed from the body, for only thus is he opened to instruction, and ultimately to the transformation mentioned earlier. Thus, the shaman once again opens communications between the being which is himself and the worlds of other forms including the dead. With this ability he or she is able to act as a channel between the world of men and the planes of other forms. In sacred trance the shaman then acts for both sides, much as would a translator.

The Ainu shaman of Japan sees all of nature, including animals, as materially disguised gods upon whom man is abolutely dependant. The world then becomes a field for the coexistence of gods and men with the shaman as interpreter between the two.

In trance, the shaman breaks the barrier which locks him or her into material shape (the body) and permits a metamorphosis into the spirit state, separating the entity, which is the on-going god self, from the physical realm of on-going time and space.

Traditionally, the shaman is not taught verbally but by beirg there to watch. Each shaman follows his own inclinations and his dreams and visions.

An important part of the shaman's training is the vision quest. At this time the shaman is separated from the rest of the world in order to seek a strong place on Mother Earth. Here it is that the candidate does the vision quest. Among the Amerindians it is customary to "cry for a vision." This vision cry is usually a set of chants and/or dances from ancient tradition, passed from "grandfather" to student down through time. For the Celt it can be the same, yet he must still go down to death to be able to act as a shaman.

It is up to the teacher to prepare the student for the shamanic experience. To go unprepared is to court death. Even the place, the holy area, may be of the teacher's choice, and most often is.

The Amerindian prepares for the quest with a sweat lodge for purification. Also, at that time, prayer is made for mind-cleansing. Water is almost always given to drink and is poured over the seeker.

The perspective shaman then perpares for what may be a long stay at his place of initiation. This stay includes fasting, but some candidates take water, while others do not. Some sleep, hoping for the vision within dreams, while others remain awake. A mask is often used in order to court the spirit of the animal whose countenance appears on that mask. At this point the idea is to have faith both in your own ability to host that spirit and the spirit's need of your Self in order to communicate with others through you. The candidate then gives him- or herself up to the life work of shamanism in order to do this work.

If either the faith or dedication is missing, the vision will also be missing.

In China it is the Taoist shaman who seeks to be the interpreter. For this holy person there is no question, ever, of imposing the will on nature. Listening is actively practiced and Nature directs where the hermitage of a Taoist shaman will be. It is usually on a mountainside and should appear as one of Nature's own creations.

Caverns beneath the mountain become initiatory chambers, holy "grotto heavens".

The candidate, after some hazard in finding the shaman, is conducted to a cave and left there for eleven days. In that time he or she must have a sacred dream or vision. If it happens the new student is accepted.

Extensive training in philosophy, meditation, music, painting, medicine, ritual and martial arts follows. At each stage the candidate receives guardians listed in a "spirit register" held by his teacher, and is taught to invoke and command them. This serves as intermediate initiation.

The student, when he has seventy-five guardians, awarded in this manner, is conducted to the "grotto heaven" for final initiation. There, yin and yang energies are used to "light" the cave.

Water from the cave's pool is drunk and is also poured over the head of the candidate in a sort of baptismal ritual. A long climb to the top of a stalagmite (about 100') is the next step. the candidate stays there for forty-nine days, having entered the astral body, and travels across the face of the earth and through the universe.

When he or she returns from this second vision quest the robe of a shaman is presented and the new shaman is given a chance to copy the book containing the master's writings. From there on the development of the Taoist shaman is in his own hands.

The Siberian shaman, in undergoing the initiation to his or her calling, also undergoes a "little death" of from three to seven days, lying in a tent or some other solitary place. During this time he or she is carried away and in some way destroyed by the entities of the spirit worlds. Often, the journey implies a time-slippage of some sort. The candidate is on "the other side" for a long period of time and returns to find only a few days have passed on earth. The reverse may also be true.

Much like the Grail search, distinct parts of the initiation are relatable.

Torture takes place at the hands of demons or spirits who are, here, the initiatory masters.

Ritual death including "ascent to heaven" or "descent to hell". Here one is always reduced to a skeleton.

Resurrection sends the shaman back to human life and to a new mode of being.

Among the Buriat the shaman must climb nine birches symbolizing all nine heavens.

The shaman always undertakes an ecstatic journey. In most cases it us for any, or more than one, of four reasons:

1. To meet with the god of the heavens and bring him or her a gift from the community or clann.

2. To seek the soul of a sick person and return it to its body.

3. To guide the souls of the dead to the other side.

4. To add to his or her knowledge by instruction and association with beings of greater power and intelligence.

Astral travel is equivilent to being dead. The shaman, in using it, is able to investigate all facets of other planes and all accesses to them and other worlds. At his or her death, the shaman simply undergoes the same processes and is free, never to return to the body.

From shamanry's home among the Buriats, Yakuts and other Siberian tribes, comes a designation of "black" or "white" shamans, depending upon whether one has had relations with dark spirits or forces (as in the former) or the gods (as in the latter).

Proofs are usually required of the shaman's abilities. These proofs may include everything from shape-shifting or taking a life at a distance, to fortelling the future.

The disposition and mental faculties of the shaman are tried at all times and in all situations and are delicately balanced throughout the life. Difficulty in telling whether or not the shaman is mad is a problem, for one might say the self-destructive tendencies needed even to begin the life is unnatural in the least. The shaman is always open to possession and madness. it is his stock in trade.

" - the shamanic vocation often implies a crisis so deep that it sometimes borders on madness, and the candidate cannot become a shaman until the crisis is resolved."

NEXT TIME:
Celtic Shamanry

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gets around!

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Making Peace with The HUNTER

In the fall of the year it is a tradition of the men's mysteries to make peace with the Hunter. For those in the Pagan world, he is most often seen as Herne. He is, always, the spirit who is the patron of the wild animals, and it is he who intercedes between the male as a hunter and the animals who are to be food for the tribe (family, etc). In this article, Edward Becker relates his method of beginning the hunting season. Trained by a shaman, he still hunts with a bow, and in the old manner.

The best magic of any kind is done on the level of instinct. It is not set in pattern and should not be encased in words. This is my belief.

I originally learned Native American magic and Shamanism from a Cherokee Shaman in Kentucky. My first lesson was a blindfolded walk in the woods. My teacher was only there to guide. He told me it was to teach me to follow my feelings. I am still learning but his lesson remains ever with me.

Currently, I work with a British-style pagan group, and I find my former ideas mesh nicely with the new ones I have necountered. For example, both traditions carry the belief that the hunter can and will become the hunted. Some of you may be wondering how a stag or a rabbit would become the hunter of a man, with all his intelligence, but you have never faced the Great Stag in battle, nor hunted, stalking, with the knowledge that if the quarry sees you first, you will never see it. Only those of you who know the Great Hunt will nod in quiet testimony of the power, intelligence and cunning of the Great Stag, when a man is to prove himself.

When hunting, my purpose is to catch him or his for my table, and our understanding is that someday he and his shall have me. Again, the riddle. When the hunter dies, it is usually his request that he be buried, or creamated, then buried in the woods where he shall serve as a part of the earth to be absorbed by the plants and eaten by the animals. Thus do we return to the animals that which was taken from them during our time as humans.

These, then, are always aspects of my hunting rituals. I always make clear within the ritual why I hunt. In my case it is primarily for food and usable skin, sinew, etc. My secondary reason is the enjoyment of the outdoors, the stalk and the hunt itself. This is what some folk call the sport.

The ritual of Making Peace is simple. First, I draw a circle. If my working partner is to hunt with me, then she, too, is there. Within the circle I burn offerings of woodland flowers and herbs, preferably freshly gathered. Music is an essential part of my own ritual, for I am a musician, and, since my reasons are personal, my chant and words are my own. It is strongly recommended that each individual write his or her own words, expressing the feelings of the individual about the hunt. The music may be self-composed, or adapted from other sources, but if you can add music, it seems to have a way of producing its own effect within the hunt itself.

Remember, trust your instincts. Meditation before doing the ritual is useful in helping one touch upon those feelings and instincts necessary for any operation.

The following day I hunt. If I am not successful, I cannot be upset, for the hunter-as-hunted must be expected to make things difficult. If I am successful, I must do what I call a closing ritual.

In this I prepare the circle as before, but in addition I take into it a cooked piece of the heart, because the quarry is considered noble. By eating of the heart within the circle, I pay tribute to the Hunter/Hunted, and thank him for the bounty of the hunt. Again, music - to me - is essential.

Cont'd p. 72

Comment: Outsiders

The Diogenes Award

One of the most important parts of Pagan life today is to promote the good will which is necessary in our drive to live and worship freely. It was this problem which caused many of the original settlers in this country to leave comfortable homes in other countries where persecution ran unchecked and look for a new life in this United States of America.

There are people here who are good, open-minded people, and I have encountered hundreds of them. This past two weeks I have worked closely with a young woman named Alix Mitchell. She called me and asked for an interview for the Syracuse Sunday paper, the Herald American.

I hesitated to give her the interview because we have had some rather bad experiences with the negative and sensationalistic news media, and we were not about to court any more of that type of exposure.

Alix, however, assured me, as many of the others had, that she would be happy to have me see the piece before it was to go to print. I had a feeling she meant it!

Alix Mitchell is a rather petite and lovely lady, and you can see the eyes dance when she becomes excited. She came quietly into my apartment two hours in advance of her cameraman to get aquainted. We talked for the two hours and by the time that first part of the interview was over I was sure I liked this person very much. She did not laugh when I used key phrases I usually use to find sincerity levels and appeared to be genuine in her desire to portray us just as I would have portrayed her - honestly.

The cameraman arrived and seemed a quiet, attractive person, though by that time I could hardly have pictured Alix associated with any other type. We went to our outdoor place of gathering and did the photographs and returned to the house.

Alix accepted the lunch I offered (she is a vegetarian in that she eats no red meat) and we chatted more. She seemed interested in getting everything just as it should be, using both notes and a tape recorder for quotes to be written in later. When she left, she promised to let me know what was going on with the article and to send me a copy for my final approval.

True to her word, she called several days later to read to me the fourth draft she had made. She sent the corrected manuscript to me the same day and it arrived on schedual. I read it and made a few corrections. I called her and we made the final notes over the phone.

Since that I have had two calls from her, confirming even the editorial changes. No one could be more cooperative. So, hats off to Alix Mitchell, Outsider of the Quarter.

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A Quantum Mechanical Theory of Why...

Magic Works!

The observed behavior of matter and energy can be understood by thinking of them as waves. In quantum mechanics, these waves describe the likelihood of different results from the same experiment. Matter is made up of extremely small particles whose behavior can be understood by thinking of them as waves of probability. The waves overlap, and it is impossible to distinguish two particles of the same type in a region in which both may be found simultaneously (1). Particles lose their individual identity in such regions. Thus, the physical universe is unified in a very fundamental way. The physical world is a web of relationships whose meaning arises wholely from their relationship to the whole. (2). One cannot observe anything without changing it.

The act of observation puts an observer into a direct quantum mechanical link with the phenomenon observed. In the "Copenhagen interpretation of quantum mechanics," a system exists simultaneously in all quantum mechanically possible states until an observer (or apparatus outside the system) interacts to "collapse the state vector" and obtain an observation (3). These quantum mechanical states define the probabilities of various results from quantum mechanically defined interactions (1). An observer is part of the system observed, and observers can bias the outcome of quantum mechanically determined experiments.

Evan Harris Walker, of the U.S. Army Ballistic Research Laboratory in Maryland, has carried out the mathematics to develop a detailed theory on the nature of consciousness (4) that links quantum mechanics and parapsychology (3). He has also published experimental data consistant with his theory. In Evan Walker's theory, the data processing rates associated with the functions of the human brain are used to make predictions. The approximate magnitude and distribution of psy ability in the population is predicted by his theory.(3). Furthermore, Mr. Walker has published data comparing the predicted amounts of deflection of bouncing cubes caused by psychokenesis versus the observed amounts of deflection (3). The results support his theory. Some of the more interesting qualitative conclusions from Mr. Walker's theory are:

... "For a given subject (performing under optimum conditions and having no difficulty visualizing the nature of the experimental target nor psychological aversions to the target), the magnitudes of results obtained in tasks to affect readings on measuring devices such as themistors, magnetometers, radiation detectors, Josephson effect devices, balances, etc., can be related to one another by calculating the probability of the reading based on the standard physical principals of quantum mechanics." (3)

... Changes in systems that increase the level of quantum mechanically derived uncertainty enhance the magnitude of the effects observed. (Hail Eris! ed.)

... The sporatic nature of psi phenomenon can be understood on the basis of several factors, principally the influence of the experimenter and observers. "Dilution of the will data channels" can randomize the overall d a t a stream. (This shows the need for secrecy while magickal operations are happening).

...An interpretation of quantum mechanics exists in which so-called "hidden variables" act to uniquely determine the outcome of quantum mechanical events. These variables are non local in nature; and, if they exist, they are identical with consciousness. (4)

..."Consciousness may also exist without being associated with either a living system or a data processing system. Indeed, since everything that occurs is ultimately the result of one or more quantum mechanical events, the universe is "inhabited" by an almost unlimited number of rather discrete conscious, usually nonthinking entities responsible for the detailed working of the universe. These conscious entities determine (or exist concurrently with the determination) singly the outcome of each quantum mechanical event, while the Schrodinger equation (to the extent that it is accurate) describes the physical constraint placed on their freedom of action collectively." (4)

To read about theories of magick is like reading about sports. You may pick up on a few ideas, but to properly appreciate it and to become proficient, you must participate and play the game. People have been teaching and performing magick for thousands of years. At least now, when people try to say it is just a bunch of superstition and not scientific, this can be answered effectively by showing critics the research papers on quantum mechanics and parapsychology.

Cont'd p. 72

APPENDIX - THE QUANTUM MECHANICAL NUMEROLOGY OF CONSCIOUSNESS

One of my biggest gripes about many books and articles on science and the occult is that they do not present any of the mathematics associated with the scientific theories they discuss. This math allows the theories to be tested and used quantitatively, and it allows the implications of the theories to be more fully understood (by those who understand the math). Ready or not, here are some of the more important equations:

Schrodinger's Wave Equation (nonrelativistic):

$$i\hbar \frac{\partial \Psi}{\partial t} = -\frac{\hbar^2}{2m} \nabla^2 \Psi + V(x,y,z)\Psi$$

satisfying the normalizing condition:

$$\int\int\int_{\text{all space}} |\Psi|^2 \, dx\, dy\, dz = 1$$

where:

$\hbar = h/2\pi$

h = Planck's constant (6.63×10^{-34} joule sec)

V = potential energy

m = mass

Ψ = wave function of the particle, where $\Psi^2 \, dx\, dy\, dz$ is the probability that the particle may be found in the volume element $dx\, dy\, dz$ at a particular time. Values of Ψ are the components of the state vector.

Einstein Photon Theory:

$$E = h\nu$$

where:

E = energy

ν = frequency of photon

Einstein Mass Energy Relationship:

$$E = mc^2 (1-v^2/c^2)^{-\frac{1}{2}}$$

where:

c = speed of light

v = velocity of particle (relative to observer)

Walker Threshold of Consciousness:

For normal waking consciousness to exist, the synapse transmission frequency for the brain, ν', must satisfy the condition (4):

$$\nu \geq N^{2/3}/t$$

where:

N = total number of synapses in the brain (in humans about 5×10^{11})

t = synaptic transmission delay time

Walker's Paranormal State Selection:

Quantum mechanical state selection can be biased by an observer if (3):

$$W_\Psi \Delta t \geq -\log_2 P(\Psi_o \rightarrow \Psi_i)$$

where:

Δt = elapsed time

Ψ = overall state vector

Ψ_o = initial physical state of system

Ψ_i = state that manifests paranormal target event

P = probability that state I_i will occur by chance alone

W_Ψ = information handling rate in process in brain associated with state vector selection (bits/sec)

Bell's Theorem:

$$\partial c_i / \partial t' = 0$$

$$\partial c_i / \partial x_j = 0$$

where:

c_i = the "hidden variables" responsible for state vector selection (consciousness, according to Walker)

t' = temporal separation between measuring events carried out on a State vector

x_j = spatial coordinates separating two systems

Relativistic Time Dilation:

where: $t' = t\,(1 - v^2/c^2)^{\frac{1}{2}}$

t' = time measured in a frame of reference that is moving relative to an observer.

t = time measured by an observer.

Heisenberg Uncertainty Principle:

where: $\Delta x\ \Delta p \geq \hbar$

Δx = accuracy with which position of particle can be measured.

Δp = accuracy with which momentum of particle can be measured.

Additional information:

For details on runes such as $\iiint$, ∂, Δ, and ∇^2, see Mathematical Methods on Physics and Engineering by John Dettman, or any other good book on advanced mathematics and Physics. For details on the above equations and for other interesting equations, see the previously cited literature. To those who haven't got the slightest idea what this article is about - Hail Eris!

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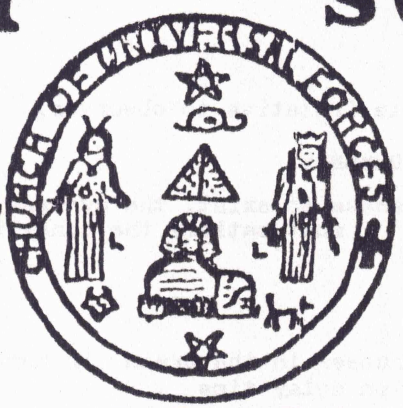

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AURORA

by

Aine

HI THERE. REMEMBER ME?
I'VE BEEN THE BUTT OF ALL THOSE CHEAP, SEXIST JOKES THAT HAVE BEEN APPEARING IN THIS CARTOON STRIP.

WELL, LET ME JUST TELL YOU SOMETHING.
IT ISN'T EASY BEING A MALE CHARACTER DRAWN BY AN INSENSITIVE, INTOLERANT WOMAN!

FOR EXAMPLE...
HEY!!
ERASE CRUELTY TO CARTOON CHARACTERS

YOU SEE WHAT I MEAN?
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Rites of Passage: Ma-Laine

Ma-Laine

Some say he is dead
Some say he never died
Some say, like Merlin, he waits.
Some say he was good,
Some say he was bad,
Some say, like Ma-Laine, he simply "was."
Some say he will return,
Some say he has returned,
Some say, like Michael, he has gone on.
A man of mystery, Ma-Laine,
He wanted it that way,
It is how we will remember him - Ma-Laine

DEA

The Poet and Bard, Ma-Laine O'Maoilbhreanainn was saluted in his retirement to the land of the Ever Young, Tir Inna m' Beo, in this harvest season. He passed from this world in September of 1982 but the word was not received until Lughnasadh-tide.

Ma-Laine was a part of the Boreadean Council of Elders during and immediately after the founding of the Council of five Sidhs in 1977. He left later in that year to go a-wandering as was his want.

His place of passing was the state of Texas.

Ma-Laine of Lis Ard had received his Irish priesthood from a family member and had passed that priesthood on to DEA in 1977, at the same time receiving the High Priesthood of the Boreadeans.

Many rituals and poems written by DEA and Ma-Laine are still a part of Boreadean Inner Court ritual.

Ma-Laine spent time in many parts of the United States as he was a wanderer, and the songs and poems of his travels and life may, at a future date, be published by his family.

The Rites of Passage for the priest were held on a private promontory overlooking Lake Ontario and were attended by most of those with whom he worked when he was a Boreadean HIgh Priest.

The funereal rites were written by Ma-Laine and entrusted to the care of DEA before he left.

ATTENTION: Artists, Writers, Contributors!

On the Submission of Manuscripts

The Aurora has expanded its issues to about seventy pages and the authors of some of the columns and articles have correspondingly lengthened their submissions. Just to give you an idea of why we are now setting down some ground rules, it took seven and a half hours to type, correct, retype, edit, proofread and finalize one of the articles this time. Because we want to have more time to do the best job we can for you we are asking those of you who will submit articles to us to conform to the following criteria:

1. Please type all submissions, double spaced and with 1½ margins so that the job of editing may more easily and swiftly accomplished. If you do not own a typwriter, or if you are unable to get the article typed, please be good enough to submit it two weeks before the deadline date for regular submissions.

2. Please make sure you do your <u>own</u> dictionary work. Misspelled words are your responsibility in <u>any</u> submitted manuscript, to us or to another publisher.

3. If you are submitting a report on a book, please make sure that at the top you include the title, author, publisher, date, number of pages and price of the book at the time of purchase. Also, please write it out. We have not had this trouble too many times, but notes on the book cannot be printed and someone here has to read the book in order to finish the review.

4. For those of you who wish us to publish reference to a gathering, please make sure all the information is there.

5. If you do not wish to use your name it is fine with this magazine, but please do not leave us without an author's name. Invent a pen name!

6. We will do no more editing than is necessary, but please understand that we have a policy which precludes the use of poor English in so far as we are able to correct the errors.

On the submission of Art Work

1. Please make sure the work is no larger than 7½ by 10.

2. Covers must be of symbolic and Druid or general Pagan nature and value. The actual design must leave room for our usual headings.

<u>Deadlines</u>

Summer Solstice Issue - April 15 Autumnal Equinox Issue - Jul. 15

Yule Issue - - - Oct. 15

All Vernal Equinox material must be in by Jan. 15th

DEA

P.S. Thank you!

PUZZLE PAGE

In this puzzle, you will find the names of 32 gods and goddesses. These names may be found horizontally, diagonally, and vertically, frontwards or backwards. Good Luck!

Aengus Mac-in-Og
Aine
Andraste
Badb
Banba
Bel
Bodb
Boreas
Brighid
Buanann
Cernunnos
Credne
Cromm
Dagda Mor
Danu
Diancecht
Donn
Epona
Esus
Eurus
Goibniu
Hu Gadarn
Luchtine
Lugh
Macha
Manannan Mac Lyr
Morrigan
Neit
Nemon
Notus
Nuada
Zepherus

B O R E A S U S A T O V S O N N U N R E C I A L A
D U L O I R R J Y C O Y O U R C H P V A D I O M U
A E A T V T O M C N Y E T U R U S I G S W A K C S
B T V N S M A Z S J E S U R E H P E Z J E D B R R
E J W B A N B E U S D M V A K M C H S M U N A D B
B G P Z B N C D T O W N F O R T M T B O M K N O R
K N E A T T N Q O B D A M O S B A M D N K C B W I
A L T V F C M A N A N N A N M A C L Y R M U A L G
O O V C R K N N C E D S E N I T H C U L O C S S H
Q A R F A X U D H E S A L G S G A P I O U P H B I
X E L M I W O R S U I R D L T P F C N A T V B M D
R N H U Q T E A S B O R E A L Z Y Z B O A E V J A
H G B P G X M S V X Y C N S U C N H I O M F V O G
M U R S U H U T K C S B D E M N K B O O Y E L S D
C S C R E D N E V A B I O N R A D A G U H C N F A
L M O M N E D S T J T S T E E G O E N T C R O M M
E A B O N G N N U V H O T F C I Q U E I T P Y R O
S C O Y E L A P A S C O O L T R N T A Z C R N W R
G I Q N I R Z D R J E L L B E R O W C Y B A N U I
S N A R T Z N E N O C P S E P O N A T O I I O M G
I O U T I B V X I U N O S I U M S N I C J R D B H
N G X D R A I U S Q A V I N Z F M O A N O Y T Z E
O Z Y H Q U V S T O I L F E M P G R W T E M M U T
D V E S B M A X B O D B R X S B R O V L S T S F L
J R D B N S A E Y M O A Q U F T C S U R U E D G C

Answers page 61

Kirsten

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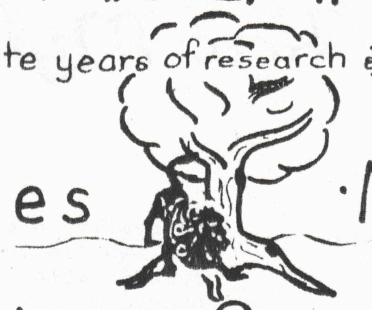

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Gods and Minds

The symbolic rôle of the Hero Myth in

That symbols illuminate the world within us, whether or not they reveal the world without, is one of the answers to the view which regards the symbol as at best, unimportant, and at worst, undesirable, because it stands in the place of a reality instead of the reality itself.

In practice, important symbols are not treated as reality substitutes, but as things closely connected with reality which could not be approached without them (symbols).

In many societies outside the West, symbols and symbolic actions are essential ingredients of human understanding of, and relationships with, reality, including relationships with the human factor as well as the sacred. (See Boreadean psychology material or DEA's forthcoming books on the male and female mysteries.) In the West, it is increasingly suggested that a lack of adequate symbols is a part of our modern malaise. We here, myself particularly, feel that our work is decreasing this problem in specific areas of the human psyche. We believe Jung when he says in his Man and His Symbols:

"It is the role of religious symbols to give meaning to the life of man."

Jung goes on to expound on the Pueblo Indian belief that they are sons of the Father Sun and how this "gives them ample space for the unfolding of personality and permits them a full life as complete persons."

Both Freudian and Jungian schools of psychoanalysis maintain that the scenes and images which the mind throws up into consciousness, especially in dreams, may begin to make sense if treated, not at face value, but as symbols which reveal unconscious mental process. Jung relates these symbols to alchemy and to myth, legend and folktales from all over the world. Common features in numerous hero legends, for example, suggest that the myth of the true hero is really about the process of psychologically growing up.

"In the developing consciousness of the individual the hero figure is the symbol by which the emerging ego overcomes the inertia of the unconscious mind, and liberates the mature man from a regressive longing to return to the blissful state of infancy in a world dominated by his mother." (Joseph L. Henderson, Man and His Symbols)

The tutelary figure often found presiding over the upbringing and education of the hero (Merlin with Arthur, Chiron with Achilles) becomes, on this view, a symbolic representation of the whole psyche, the larger and more comprehensive identity which supplies the strength the personal ego lacks, and his role in the story suggests that "the essential function of the heroic myth is the development of the individual's ego-consciousness - in a manner which will equip him for the arduous tasks with which life confronts him." (Ibid.)

When the hero does battle with dragons, monsters and evil beings, he is really in combat with his own 'regressive' trends, with the dark and negative side of his personality, with the shadow in himself. (See Steppenwolf - Herman Hesse) When he rescues a beautiful girl from danger - the damsel in distress- he is really liberating his own 'anima', the female component in his being. (A woman's component is the animus). The hero eventually falls, betrayed or sacrificed because the human ego can be exalted to experience godlike attributes, but only at the cost of over-reaching itself and falling to disaster (see the story of Adam and Eve or Dr. Faustus).

The hero myth, in this application, is concerned with individuation, the process of becoming a whole person, which has parallels in the processes of alchemy and magic, where the attempt is made to find the true inner self and expand it into the whole man, who is the Divine Man. This is Jungian in as much as it is a hero myth, but Jung has been criticized, and rightly so, on various grounds, among them that he involves talking about The hero myth, when, in fact, there are many hero myths and that these equally blur the different meanings which people recognize in the same myth or symbol.

Jungian Archetypes, or symbolic figures and patterns do not appear as regularly as Jungians maintain; and when they do, they may be more easily explained as images drawn from the ordinary conscious experience of humanity than as images from the Unconscious.

the development of the Ego-Conscious

Jung was a Modern Gnostic. Jung's equation of gnosis with psychic experience in typical of modern man. But in contrast to all other modern advocates of "experience," Jung does not value all experiences, but only those found within, and particularly within the unconscious. Like the ancient Gnostic, he sees the outer world as evil, and even the inner world that is accesible to man becomes good only when it comes into touch with that hidden divinity within the soul - the Conscious.

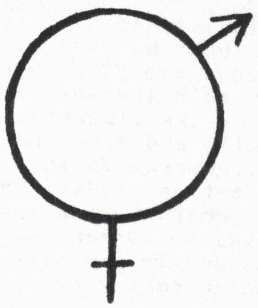
Jung's "Memories, Dreams, Reflections," abounds with Modern Gnostic motifs:
* Jung's early certainty that his first task was not to establish a relationship with God, but to know more about Him;
* the view of God as wishing "to evoke not only man's bright and positive side, but also his darkness and ungodliness;"
* the "cure" of a neurosis in one week through Jung's dream that his patient was meant to be a saint;
* sexuality as the expression of the Chthonic, or earth spirit, which Jung equates with "the other face of God, the dark side of the God-image";
* the confession that between 1918 and 1926 he "had seriously studied the Gnosticwriters, for they, too, had been confronted with the primeval world of the unconscious and had dealt with its contents, with images obviously contaminated with the world of instinct;"
* the testimony that it was the "comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism," which gave substance to his psychology;
* the emphasis on liberation not through imagelessness and emptiness, like the Hindus, but through active participation in every part of the psyche;
* the relativization of good and evil which converts both into "halves of a paradoxical whole;"
* the equation of "the wholeness of the Self" brought about in the depths of the unconscious with "the divinity incarnate in man;"
* the equation of God with "a complexio oppositorum" for which "truth and delusion, good and evil, are equally possible."

These motifs are capped by two, quintessentially Gnostic statements. The first deals with the radical dualism between good and evil, dark and light: "The sole purpose of human existence is to kindle a light in the darkness of mere being" - through making the unconscious conscious. In the second, Jung puts forth gnosis as the saving god of his personal existence: "My life has been permeated and held together by one idea and one goal: namely, to penetrate into the secret of the personality. Everything can be explained from this central point, and all my works relate to this one theme." ("Memories, Dreams, Reflections")

Now - if this last statement makes Jung a Gnostic, would not Freud and his offshoots be modern Gnostics, too? Emphatically, YES!

In these psychologies, individuation is attained through the integration in the unconscious of the four faculties: thought, feeling, sensation and intuition. Particularly central in this process of individuation is the "shadow," the suppressed part of the self. The shadow challenges the whole ego-personality and therefore usually meets with resistance. "To become conscious of it involves recognizing the dark aspects of the personality as present and real." If one does not make the shadow conscious, one invariably projects it onto one's environment, seeing all evil as outside of oneself. For that very reason, one is all the more threatened by the danger of its being unmasked within. Projections isolate the person from his or her environment by changing a real relationship to it into an illusory one. The world is transformed "into the replica of one's own unknown face," and the subject "dreams a world whose reality remains forever unattainable." (Jung - "Undiscovered Self")

Thus, symbols are actually images brought forth from human experience from the "Shadow" if you will, and usable only as long as balance is maintained and psychological growth is still possible.



Windlover, author of the following article, is a writer and critic. From the New York City area, he was fanzine reviewer for SPACE AND TIME. A former member of the Esoteric Order of Dagon, an Amateur Press Association devoted to the works of H. P. Lovecraft and those who wrote using the "Cthulhu Mythos," Windlover wrote to me a short time ago after picking up a copy of the Aurora in a book store. We corresponded, and the article was received by this office just in time to make the edition. Welcome, Windlover.

•

Lovecraft, Cthulhu and The Great Old Ones

Part I

Lovecrafty Occultishness

When the present upsurge of popularity for the occult began, so began a surprising, and sometimes connected, upsurge of interest in H.P.L.

In Man, Myth and Magic ("An Illustrated History of the Super-Natural"), there is a two-page spread on Lovecraft (between articles on the alchemist Fulcanelli and Meher Baba, "...revered during his life-time (1894-1969) as God incarnate") which suggests, in so many words, that Lovecraft may have been in contact with an "Intelligence" which was also in contact with Aleister Crowley. In fact, the article goes on for nearly a page comparing the two. For any of you who don't know, Crowley was a notorious magician of the early part of this century.

Occult Magazine, in the January, 1974 issue, talked about the Ommith, which is thought, by them, to have served as an inspiration for H.P. L.'s Shuggoths. According to Edward E. Costain, who does this column to answer questions from the readers: "The Ommith is some kind of-well, entity that psychical researchers don't like to think about. Its existence violates a lot of chemical, physical, spiritual and religious concepts. It is as if it were only partly created and allowed to linger on in a half-solid, half-slime state with the intelligence of a vicious idiot. It is of no spiritual order that can be classified, although it manifests many of the qualities of a spirit - interpenetration of matter and so on. Yet it can be destroyed by corrosive chemicals and x-ray radiation. It nourishes itself by absorbing its victims - part of them, anyway - leaving a residue that makes its discoverers retch. In form, it is like a cloud of closely packed bubbles, an irridescent milky-gray. It moves by flowing, though it can extend pseudopods and progress in a manner something like walking..." There is more, tracing the thing back to Persia in the 3rd century A.D.

You might be interested to know that the same author, Edward Costain, men-

tions also "...jokers like myself who forged index cards on the Necronomicon and inserted them into the files of the Enoch Pratt Free Library in Baltimore in 1938. Lovecraft, who had been my idol, had just died and I meant the gesture to be some sort of a monument to him."

Going on to the book, Real Magic by P.E.I. Bonewits (who has a B.A. in Magic from the University of California, the first ever given by a modern university, he claims), we find a bibliography which lists, along with real grimoires, the Harold Shea books by de Camp and Pratt and The Broken Sword by Poul Anderson: Al Azif as the "Standard Classic of Western Occultism"; De Vermis Mysteriis, as "...Not recommended for beginners, or for those with ambitions to die of old age."

Mind you, none of the above sources is a put-on...at least, not on my part (although Bonewits, of course, was hoaxing his readers with the Cthulhu Mythos part of his bibliography)! Man, Myth and Magic is probably available at any fair-sized library. Occult Magazine is on the stands quarterly, and the last time I looked, Real Magic had had several paperback editions.

The following are genuine, honest-to-Cthulhu ads, taken from the newsletter of an occult correspondence club:

"I wish to share an unusual, perhaps unique knowledge of Wicca learned long ago from my grandmother. I am a white witch, 37, married, female, size 8, red hair, green eyes. SO MUST IT BE!"

"Female, white, age 25, 5'3", 97 lbs., Taurus, married, desires correspondence with occult students especially interested in vampirism..."

"Nymphos, satyrs, witches and disciplinarians help nudist mother train daughter, 4, sister, 12, to submit to adult cultures, exhibitionism and everything evil."

"I really dig the occult and I want to become a witch. I want to cast spells and stuff like that. I think it's cool." (sic)

PART II ..Let's Define Terms

In all the articles that I do on the subject of the Cthulhu Mythos, I divide the Mythos into three parts: the "Occult" Mythos, the "Science Fiction" Mythos, and the "Dream" Mythos.

The "Occult" Mythos has, as its basic assumption, that the Great Old Ones, their non-terrestrial minions, and their enemies the Elder Gods, are non-human beings "with powers and abilities far beyond those of mortal men," and who came to this planet (indeed, this universe) from other dimensions. In this division of the Mythos, the story of the cosmic war between the Elder Gods and the Great Old Ones is to be taken Literally and at face value.

The "Science Fiction" Mythos are those stories in which the Elder Gods and the Great Old Ones are various species who have attempted, or are attempting, to colonize the earth (or conquer it as a preliminary to colonization), from other planets, either of this or of other solar systems.

The minions of the Great Old Ones in this division are lesser species that the Ancient Ones either brought to Earth with them or evolved from existing species already on earth, for the sole purpose of aiding in the colonization effort. (In the "Occult" Mythos, the minions of the Great Old Ones are generally products of pre-human, generally non-humanoid evolution, but evolution not directed by off-planet agencies, and is usually of strictly Terran stock, no matter how bizarre in shape or powers).

The "Dream" Mythos consists of those stories of Lovecraft's "Dunsany" period which sufficiently overlap the non-Dunsany Cthulhu Mythos stories as to give information on various of the Beings and people mentioned in the non-Dunsany (generally, "Occult") Mythos stories which cannot be found elsewhere. I might as well state here that it is my intention to try to clear up the extremely unclear relationships of the beings of the "Occult" Mythos. As those of you who have read my article, "You Can't Tell The Players Without a Program" (Nyctalops, but I do not remember which issue) know, I have already made one try, which was less than completely successful. One of the problems that I ran up against was conflicting information; so, for my purposes, if any item of information of the "Dream" Mythos conflicts with any item of information of the "Occult" Mythos, the "Occult" Mythos version will be considered the authoritative one.

GENEOLOGY AND THE GREAT OLD ONES

When I ran across "The Family Tree of the Gods" by Clark Ashton Smith in Planets and Dimensions, Mirage Press - 1973 , it

struck me as such a good idea that I wondered why no one else had tried giving the Great Old Ones a family tree. When I checked over my notes for what will be eventually "The Neowriter's Guide to the Cthulhu Mythos," I found the reason...lack of information. Smith's version lists only three of the familiar Ancient Ones, and he was forced to drag in a host of new names to have the chart make any sense. He does, however, make some statements on the "complexity" of the Old Ones that I will go into later.

I said that lack of information was the reason why no other such work had been done, and just to show what I mean, here's all the relevant information my notes give:

Abhoth: "the mother and the father of all cosmic uncleanness," and "the coeval of the oldest gods."

Azathoth: no genealogical data, but probably based on Its leadership in the revolt against the Elder Gods, one of the oldest of the Great Old Ones.

Byatis: shares the power of divination with Han and Yig, which may indicate some kinship, but as this is Byatis' only known power, and considering that Byatis is not well known, I suspect that He (?) is very young as the Ancient Ones measure age.

Chaugnar Faugn: no information.

Cthugha: no direct information, but the "fire beings" which serve It may be Its offspring.

Cthulhu: Half-brother of Hastur. One source, quoting from Al Azif refers to Great Cthulhu and "their [Great Old Ones] cousin"!

Daoloth: no genealogical information, but mention is made of "the brood of Eihort".

Eihort: no genealogical information, but mention is made of "the brood of Eihort".

Glaaki: no genealogical information.

Han: little known so probably young. See: Byatis.

Hastur: half-brother of Cthulhu. If Cthulhu is only cousin to the more powerful Ancient Ones, where does Hastur stand in relationship to Them?

Ithaqua: no genealogical information.

Lloigor: twin brother (sic) of Zhar

Nyarlathotep: mention is made of "idiot spawn" and, since It can take human form, it may be able to father children on human women.

Nygotha: "brother of the Old Ones"

Shub-Niggurath: mention is made of spawn, possibly in mythological shapes.

Shudde-M'elle: no genealogical information, but this Ancient One has close relationship with Cthulhu which may indicate kinship.

Tsathoggua: a complete family tree is provided by Smith... but I don't believe it.

Ubbo-Sathla: "the source of life," but it is not specified if that should say "all earthly life" or if it includes the universe and the other-universal Great Old Ones.

Yig: "father of serpents". Shares the power of divination with Byatis and Han, which may indicate kinship, and seems to have more power in general which, taken with the fact that Yig was fairly well known to at least one portion of humanity, may indicate seniority.

Yog-Sothoth: can, and has, fathered semi-human and non-human children on human women.

Zhar: twin brother of Lloigor.

To summarize the results:

Definite Kinships:
Cthulhu with Hastor
Lloigor with Zhar

Possible Kinships:
Abhoth with all of the Great Old Ones
Byatis, Han and Yig
Shudde-M'elle with Cthulhu

Known to Have (or to be able to father on human women) Non-Human Offspring:
Nyarlathotep
Yog-Sothoth

Known to Have or to be Able to Father (on other than human women) Non-Human
Women: Eihort

Possibility of Non-Human Offspring:
Cthugha
Shub-Niggurath
Yig

No Information:
Chaugnar Faugn
Daoloth
Glaaki
Ithaqua

There is one other point which comes out here: the strong intimation of two related but separate lines of descent. Cthulhu is "cousin" and Nyogtha is "brother" of the Great Old Ones.

Not very helpful, is it?

Now we get to Smith's statements, and they may help clear things up. According to Smith: "Asathoth, the primal nuclear chaos, reproduced only by fission; but its progeny often took on attributes of androgynism or bi-sexuality. The androgynes, curiously enough, required no co-adjutancy in the production of offspring; but their children were commonly unisexual, male or female. Thus you will note a trend toward biological complexity."

If this is correct, and it sounds possible, then a rough scale of generations can be made from the method of reproduction. It must be noted, however, that the scale will necessarily be, to some extent, both incomplete and inaccurate for the simple reason that, first, we are not

given details of how all the Great Old Ones reproduce, and second, even if we were, Smith does not make the trend toward biological complexity any more than that: a trend, not an absolute progression. What is more, I think that there should be at least one more stage in the trend. Between the androgynes and the unisexuals I feel that there should be a group that reproduce by "budding" off a small portion of their own substance, which may or may not subsequently grow into another Being like its parent.

If we are looking for it, however, there is further information on two of the Great Old Ones which helps round out the picture:

Abhoth: "gulf of slimy fission" [emphasis mine]
Glaaki: "takes the shape of those it feeds on" [which means that, when it feeds on humans, Its shape is necessarily either male or female].

Needless to say, Cthulhu and Hastur must have had unisexual parents (that is, at least one of them must have had two parents) to be half-brothers. As for the rest of the Great Old Ones, those who "spawn" are probably androgynes, while those who take human shape are probably either unisexual or ambisexual (we know of one Ancient One who is actually considered female - Shub-Niggurath - and we even hear of Shub-Niggurath as "wife of the Not-To-Be-Named One", i.e., Hastur.

Working by generations, therefore, we have the following groupings:

Fission: Abhoth and Azathoth
Budding: Ubbo-Sathla and Cthugha?
Androgynes: Eihort , Nyarlathotep, Shub-Niggurath???
Sexual: Cthulhu?, Hastur?, Lloigor and Zhar?, Tsathoggua, Yog-Sothoth?, Shub-Niggurath??????

More explicit than this I can't get. There are too many unanswered questions. Is Hastur, for instance, "Not-To-Be-Named" because he committed miscegenation? Perhaps in time we shall see.

PART III ... Self-Protection & The Ancient Old Ones

"Warning--the varmints in these woods are not tame. Travellers are warned to stay on the road as their remains will not be returned to their kin." --
Glory Road by R. A. Heinlein

It may seem presumptuous to equate the Great Old Ones with the "varmints" of the above warning (and maybe not...along with pigs and rats, those woods also contained dragons), but the similarities of the situations are fairly strong. The title of this "zine" was originally supposed to be "Self-Defense and the Great Old Ones", but unlike the heros of Glory Road, anyone who comes to the attention of the Cthulhu Mythos' chief "varmints", the Great Old Ones, hasn't an ice-cube's chance in hell of surviving. It is possible, however, to prevent yourself from coming to their personal attention, and becoming enmeshed in Their coils.

" 'Go away. This is not a place to be. If you do try to enter here, you will fail and also be cursed. If somehow you succeed, then do not complain that you entered unwarned, now bother us with your deathbed prayers.' Signed: 'The Gods'.. ..Lord of Light by Roger Zelazny.

This quote really refers to several of the techniques, but, like the first, it basically illustrates Avoidance. The technique of Avoidance is a simple one: stay away from areas known to be theirs. This includes also, areas inhabited by hybrid humans, even where the hybrids are not active Great Old Ones worshippers, since the Great Old Ones have demonstrated that hey can take control of such beings in a relatively short period. It is also likely that direct agents for one or more of the Great Old Ones will be in such areas, for the simple reason that, among other hybrid-humans, their agents are much less con-

spicuous. To mention specific areas to avoid would take too much space, and would probably be incomplete anyway, but in general, it is best to avoid port-cities, or even coastal areas in general, since Great Cthulhu seems to be extremely strong in such areas. Rural areas are also not too safe, since pre-human and semi-human survivals are more likely to remain undiscovered in sparsely settled areas, until they suddenly butst onto the attention of their unfortunate victims.

In general, then, it is best to remain in inland, urban areas, staying away from large bodies of water, ancient ruins (especially if there is the faintest succestion that the ruins are pre-human), any seldom-visited areas of land (unless you have a completely trustworthy local host who is willing and able to warn you about local "superstitions"), and, absolutely never be the first (or even the second or third) to explore any cave, fissure or depression in the earth.

The next technique is that of Incuriousness. More of the Great Old Ones have come close to being released because of either "scientific" or simple "stupid" curiosity, than from all the "wizard Whatley" types combined. To be a deliberate disciple of the Great Old Ones takes some effort - rituals must be learned, greater servants of the Ancient Ones must be kept happy, etc. It doesn't take too much effort to be stupid, though, and if a bunch of people try to summon up one of the Ancient Ones because they have nothing better to do, or even as a deliberate experiment to see if they exist, there is a great danger that at least one of them will succeed. Most such people, lacking the long training of the "wizard" types, do not know how to limit the freedom of those whom they call up, or the methods of sending them back to Their prisons, and thus put us all in danger of becoming the victims of the Being Whom they release. Luckily for humanity in general, the Elder Gods seem to have set up the guard-spells on the Ancient Ones so that letting them out is a fairly long and extremely complicated task. Many of the scientifically or stupidly curious have had enough knowledge to partially free one of the Old Ones for a time, but the Old Ones apparently find this insufficient, since they almost always eat, or otherwise unpleasantly dispose of, the ignorant summoner. Anyone who does have enough knowledge of how to keep Them prisoned (and more important, why They should remain prisoned), and such people, though greedy and possibly stupid, are not total idiots and tend to try to use the Great Old Ones of Their minions for their own personal gain, without completely freeing Them. Of course, once you've done this, you have to keep your guard up all the time...they don't like being used. I suspect that Erich Zann was one such who tried, and we all know what happened to him!

The next technique isn't one, and with the taking of action (even such negative action as this), the risk is considerably increased that you will come to their attention. Unfortunately for the person who would rather not get involved at all, this next technique involves accepting the fact that you have knowledge that others don't have, and that, for your own safety (as well as theirs), you have to try to keep others from becoming innocently involved in attracting Their attention, or that of Their more powerful minions. There are two ways of doing this: one is to tell these people what you know, hoping to convince them that THERE ARE THINGS THAT MAN WAS NOT MEANT TO KNOW! This has certain disadvantages , not the least of which being that you will be branded a crackpot and completely ignored. More important is the fact that, by revealing your knowledge to the general public, you have also revealed it...and you...to the agents of the Old Ones, and thus done just what you were trying to avoid. More important still, however, is the fact that, things being what they are, as soon as the general public hears about the Great Old Ones, the destruction They can cause and the power that They can give, there are sure to be a few self-seeking fools who will immediately try to summon Them up. Of course, for the reasons previously listed, this will, in the great majority of cases, have no permenant effect. There is always the possibility however, that one or more will succeed in permenently freeing one or more of the Great Old Ones, and there goes the whole ball of wax.

Of less permenant danger, but just as bad for the individual, is the possibility of a manifestation which, though only temporary, is in your immediate area. This I will discuss later. The other way of trying to protect people against their own ignorance and folly is by being a nasty, loud-mouthed, rich, conservative bigot-type who can oppose all sorts of things without having to give the true reasons. Such people are traditionally against science and changes in the status quo, so if they fight to keep things as they are, no one pays too much attention.

If, despite all your precautions, you find yourself at the site of a direct manifestation of one of the Great Old Ones, you have several choices, depending upon just why you think the manifestation is in your area. If, in your opinion, the manifestation's proximity is

mere chance, then flight is a perfectly valid course of action. The possibility of a successful flight, however, depends upon many factors, the most important being just how close the manifestation is: if you see a distant gleam of light through the trees and hear and unholy racket going up... but that's as close as you get... you most likely have a fairly good chance of getting the hell out of there before it is too late. On the other hand, if Cthulhu appears in your swimming pool, forget it!

Since his time is limited, we ask here just what the best use of it would be. It is too late to regain obscurity and to guard people by guarding the unopened openings to OUTSIDE. To shout your message from the house-tops hoping that the manner of your death (when it comes) will convince humanity is useless. The Ancient Ones have learned in the days since they dealt with Abdul Alhazred and von Juntz. In the says of slow communications, They could be obvious, but such things are now of the past. Any modern searcher who seeks to warn humanity against Them is likely to die in an unusual (or even bizarre), but not arcane manner: drowned in his bathtub or electrocuted by a vibrator or something of that sort...no more devouring or clawmarks in a locked and bolted room. It seems to me, then, the important thing is to ensure that, if you must go, you will take as large an escort of Their minions with you as possible. If Cthulhu is after you, hiding in a nest of Hastur-worshippers is a good idea ...or vice-versa. Or you could try sending an escort on in advance: try working up a party of those who already know the truth to go hunting hybrids. Try to convince a government (any government) to bomb Leng, burn down Innsmouth, try ghoul-proofing the Boston cemeteries and subways. Try promoting sea-pollution in order to wipe out the Cthulhu-worshipping dolphins (or try setting up communications with the killer-whales...maybe they're on our side against them...who knows?). At the very least, tr to go out kicking and gouging. In all the Cthulhu-Mythos stories, Man, as a species, has only won a very few encounters with the non-human beings who serve the Great Old Ones, so,

"A distant gleam of light ... unholy racket, ... if Cthulhu appears in your swimming pool ... Forget It!"

As in all combat situations, fore-warned is fore-armed, and this is no less true here. Humanity has, on occasion profited from the divisions within the ranks of the Great Old Ones Themselves, and the individual who is menaced by any particular one of them may yet survive if he can summon aid in the form of another of Them. Having gone into detail on this subject in a previous part of this article, I won't do so here except to point out that, once things have reached the stage where this becomes necessary, the individual might as well become reconciled to the fact that he hasn't got too much longer to live, and thus might as well make the best possible use of his time.

if you gotta go, just remember that every little bit of damage done them and heir minions is a blow struck for humanity!

Khnum- Ancient, Ram-Headed

Atum ≈

Jefnut ≈ Shu

Geb ≈ Nut

Set ≈ Nephthys Osiris ≈ Isis

Horus ≈ Isis

Qebehsenuf Imset Hapy Damutef

Animal Aspects

of the

Gods of Egypt

Ptah ≈ Sekhmet

Nefertum

Ra ≈

Anubis, Mayet

Amon ≈ Nehkebet

Mut

The Creator

High among the Gods of the Egyptian pantheon is the God, Ptah. He is seen to be the Divine Artificer and was the High God of the city of Memphis. The patron of metal workers, stonemasons and, for some reason, boatbuilders, he was a rare sort of God, for he was created by spiritual, rather than physical means. His septre united emblems of life, stability and power. He was an ancient God, for he was usually portrayed with arms and legs close to the body and undefined. Later Gods seem to have been more intricately done.[1]

The Egyptian Book of the Dead, Budge translation, is commented upon by Budge on page cvii, in his section titled, "The Gods of the Book of the Dead."

"Ptah was associated with the god Khnemu in carrying out at the Creation the mandates of Thoth the divine intelligence; his name means the 'opener,' and he was identified by the Greeks with Ἥφαιστος, and by the Latins with Vulcan. He was worshipped at a very early date in Memphis, which is called in Egyptian texts 'The House of the Ka of Ptah,' and according to Herodotus his temple there was founded by Mena or Menes. He is called the 'exceedingly great god, the beginning of being, the father of fathers and power of powers, and he created his form, and gave birth to his body, and established unending and unvarying right and truth upon the earth.' As a solar god he is called 'Ptah, the disk of heaven, who illumineth the world by the fire of his eyes; and in the Book of the Dead he is said to have 'opened' the mouth of the deceased with the tool with which he opened the mouths of the gods.'[2]

He is depicted in the form of a mummy standing upon maat [Truth], and in his hands is the sceptre."

Chief member of the triad Ptah-Sekhet and Nefer-Tmu at Memphis, he is often joined to the god Seker, incarnation of the Apis Bull at Memphis. Seker is another of the solar deities and the one who is credited with being both the closer of the night and the day. His scepter emblem holds forms representing power, sovereignty and rule.

The triad, Ptah-Seker-Ausar, combines Ptah as Creator of the world, the sun (in Seker) and Osiris as the god of the Dead. This trinity, in which Ptah appears as a dwarf standing upon a crocodile, a scarabaeus upon his head, seems to reiterate the Egyptian belief in the overcoming of death by rebirth. Here, Ptah seems to portray the soul in the condition or state we call the Summerland.

Another representation of this important god depicts him with Hapi, Nu and Tanen as phases of primeval matter.

Thoth

Second of the great gods of Formation is Thoth.

Thoth is usually represented as the Ibis. God of Wisdom, of the moon, inventor of speech, patron of scribes and the Divine recorder, Thoth is thought to be a synthesis of various Egyptian Gods who served in these capacities in many areas of the Two Lands. One of these Gods is Asten, a moon God, shown in friezes as a baboon, another form often used for Thoth.

As the great teacher, Thoth was said to be in charge of the teaching of the great mysteries of the Egyptian Gods, the mysteries which later became an important part of the Hebrew mysteries through the aegis of the prophet and teacher, Moses, founder of the priestline of Aaron.

One of the great magicians of our time, Aliester Crowley, named his tarot book, "The Book of Thoth." I presume it was due to the fact that Thoth is credited with "considerable magic powers,"[1] and it is said that Isis, herself, once called on these powers of the Wisdom God during the conflict between Horus, her son, and Set, the brother of Osiris.

Thoth was said, as the Divine Scribe, to be vested with the responsibility of recording the deeds of the dead at the funeral rites. He is also credited with the first calendar.

The Greeks saw this great God as Hermes, messenger of the Gods.

The Birds

The falcon is best known for its association with Horus, son of Osiris. He is the sky God and is closely connected with the pharoahs, often seen wearing their pharonic double crown.

The Horus figure and the falcon are both noted for their association with Ra-Hercte or Horus of the Horizon. This form of Ra is an ancient sun God.

Another of the Gods with the association with the falcon is the God Shu, God of air.

The goose, a bird which lacks no credit in other ancient religious forms, was called, by the Egyptians, The Great Cackler. It was said to have laid an egg on an island at Hermopolis from which was born the sun God, Ra. This was supposed to have taken place just as everything was emerging from Chaos in the beginning of time.

The Great Cackler is the emblem of Geb, Heliopolitan God of Earth.

The goose as a bird is associated with Amon of Thebes.

Small brown birds called Kites are associated with the Goddesses Isis and Nephthys and are often depicted as watchers in scenes involving the Osiris legend.

The vulture is connected with the Goddess Nekhebet, Hera of the Greeks. Her function was one of protection and guidance of the pharoahs.

The Animals

Heading the animal-headed gods of the Egyptian pantheon is the Lion-headed Sekhmet. As with other religions in which the Lion plays great parts, this god was, for the Egyptian people, the defender of divine order. However, this time the Lion-headed is a goddess instead of a god. She was sent forth as a lion to chastise mankind when they failed to honor the gods.

Sekhmet was the female of the trilogy of gods who ruled the beautiful city of Memphis. She was mate to Ptah, with whom she had a son named Nefertum.

The second of the animal gods was the baboon, a standard depiction of the great god of wisdom mentioned earlier. In some places this was the only totem by which he was known.

Ram-headed Khnum is the eldest of the animal pantheon as far as the available facts are concerned. This is known because of the horns depicted as a part of his statues, for they are related to an animal long extinct before other of the horned gods of Egypt were depicted as such. Several gods were, incidentally, depicted as ram-headed. These included Amon, for instance. According to the legends, these ram-headed gods all lead back to the dawn of recorded time, with the exception of Amon.

Khnum, god of the First Cataract of the great river Nile, was said to be self-created and to have, himself, created water, earth, the underworld (in some traditions), and both gods and men (in other traditions). Men were, as they are in the Hebrew tradition, created from the clay of the earth. This may have been a gloss for the fact that some part of earth or its inhabitants was used for the purpose. However, the potter's wheel was supposed to have been used for the purpose and that may be the glyph which one day produced the wheel which we use today for the representation for the great wheel upon which life turns and is made dead and reborn by turns. There is evidence elsewhere for this, but as this article is principally devoted to the animal gods of Egypt, we will leave that discussion for another time.

Another facet of this legend is that every child is formed in by the hand of Khnum, to this day.

Another horned one is called Hathor. This is a horned, female deity. This is found in the Celtic as the Goddess in her aspect of Crescent, or virgin moon.

Hathor is the sky goddess and is connected with the great Isis. She is believed to suckle the dead to sustain them on their journey to the other world.

Hathor is pictured as a cow, and with the above legend connected with her it is not difficult to see why.

Hathor is also the goddess of light-hearted pleasure, love, music and dance, all of which are used in seeing the dead across, at least among today's Celts. It may be that the same was once true of the Egyptian people but that it was a custom abandoned as they saw the beloved would not return to the same body as the gods did when they ruled upon earth. At that point they would have turned to grief.

The messenger from the other world was the jackal-headed Anubis, associated with the west and the sunset, toward which the dead went when they had finally passed across. Anubis was said to have supervised the funeral of Osiris.

There is usually a cat on every pantheonic doorstep and the Egyptians had one of the greatest of the ancient world. Her name was Bast, and she dated from the second dynasty.

Bast was a Delta goddess and was goddess of her own city, Bubastis. In a country plagued with snakes, it is the opinion of experts that her popularity may have stemmed from the wildcat's ability to cope with the snake population and keep them under control. Cats were kept in the home, but they were not of the same kind as we keep today. They were wild cats, sometimes of domesticated size.

The hippopotamus was the character of the ancient mother goddess, Taueret. She was patron of the expectant mother and women in childbirth.

Taueret was also connected with the rebirth of the dead as they were born again in the kingdom of Death.

Sebek appears as a crockodile. He is the son of Neith and was widely worshipped in the twelvth dynasty dating 2,000 to 1790 B.C.

This great god was identified with the sun and legend relates how Horus assumed this facade when searching for his father, Osiris.

Sebek is best known, however, as a water god. This was the first aspect in which he appeared.

It was after his identification with Amon that the sun god aspect was assigned him.

The gods of Egypt are and interesting and informative group, as they have influenced all religions which have come from the land of the Nile. Their animal totems are easily recognizable in many of the god-forms of other traditions.

1. Gods of Egypt
2. The Egyptian Book of the Dead. Budge

Children's Sidh

Ed. ~ Kirsten Orum

The Sidh

by DEA

The wind howled and screamed in wild fury. Catherine sat alone in the small cabin, wondering if the thatched roof would weather the storm, and, alternatively, if her mother was safe at some house between the small homestead and the town.

Through the window pane the small girl could see the effects of the storm, whipping the grasses in the field to a frenzy. The rain was coming across the land like a curtain advancing toward the house.

It was with a heavy heart that the child watched, fearing her mother would not be home that night.

Two miles away the mother fought the storm. Knowing the child and her fears, knowing the small body would be shaking with anxiety, she fought the wind in an effort to make the journey before the rain began.

The wind tore at her light coat, and the cold gripped her. This time of year she should have known better than to have gone out at all, but fear that the storm would last several days sent her on her errand to the town for supplies. Little enough, there was, without running out of the bare essentials. At least the stores were safely gotten and if she could only make it home they would have warm bread for breakfast. Shivering, she made a silent prayer to the great and shining ones to give the child a sign that all would be well, and that, somehow, she would be there before the dead of night.

The small body of the little girl sat huddled with the doll her mother had made for her. She was beginning to be frightened, for the night was settling all around her, and it was the night of the dead. Too many of the old ones would be abroad on this night and she thought she would never be able to be safe if left alone without her mother to touch when the darkness settled into the cabin.

She rose to add another small log to the dying fire. Maybe that would hold it until her mother arrived. Surely it would be too much for her to carry one of the great logs in the pile outside, even if she were not so afraid to go out.

The mother struggled on through the wind and the rain, which now was teeming down upon her. Wet to the bone, her only thought was for the child who waited for her at home. Fervently she prayed for the strength to withstand the wind and rain for just long enough to reach the house. She knew how frightened would be the small child who waited. Only about a mile, now.

At the same time, Catherine still watched and waited. She stared out the window as the rain beat down and the darkness descended. The lamp lit with a brand from the fire, she put it in one of the windows and sat in the other. It would not do to have her mother miss the house altogether, simply because there was not a light to see in the window.

Suddenly, through the storm, Catherine saw a movement. At first she was not sure if it had been there, or if it had been in her imagination because she wanted so much to see the figure of her mother approaching through the storm.

She rubbed her eyes and looked again. A figure of a woman stumbled toward the cabin, head covered and back bent against the raging wind.

"Mother!" cried Catherine.

She rushed to the door, ready to open it. The step was heard on the small porch. The person evidently stopped at the wood pile, as her mother might do, and came on to the door.

Catherine flung the door open and the wind caught it, throwing her back against the wall. She recovered herself to see someone closing the door, but, horror-struck, she realized it was not her mother. The small feet were encased in golden slippers and light shown around them. As Catherine raised her head she feared for her life. From the stories she had heard she knew this to be the night of the great beings of light and she wanted no contact with those who might do away with her because she had disturbed them in some way.

But as she raised her eyes, she realized the lady was smiling. Clothed in light she towered over the little girl, filling the room with light.

Near the fireplace lay three large logs, and as Catherine stared, they became smaller logs she knew she could handle. Still unsure of the intentions of this great being, she huddled in the corner of the room where she had retreated without noticing she had done it.

The lady finally spoke. "It's all right, Catherine. Your mother asked for aid for you and for her."

Catherine shivered.

"Fear not, child. There is enough wood here to keep you warm until your mother reaches home. There is water in the kettle now. I would suggest you make some tea for her, as she will be cold and tired. I will go to aid her now."

Suddenly the lady was gone, and Catherine realized that only a slight "crackling" in the air marked her passing from the cabin.

Shocked, Catherine remained imobile for a moment and then began

to move, mechanically, through the motions of making tea.

Three quarters of a mile away, the mother still battled the storm, now aware of the darkness in which the storm made it impossible to see even the road clearly.

Miserable, she did not immediately notice the figure which approached from the direction of the cottage. Only the light which impinged upon her vision through her lowered eyes made her look up.

Frightened, she gasped. One of the shining ones stood before her, smiling. Tall and beautiful, she sheltered the mother with her great cloak. Music swirled around the mother as she walked and looked up into the face of the lady, not knowing what to expect. Was this a harbinger of death?

Suddenly she stopped and pointed toward the left. Light gleamed in the window. The mother recognized a small figure, nose pressed firmly against the window. She sobbed and tears ran down her face. She turned to thank the lady, but she had disappeared. Never again would she believe the terrible stories told her as a child about the Sidh. One of them had taken time to save her from the storm and to set her feet, once again, on the steps of her cabin. Tearfully she turned and went to enter the door where Catherine stood with a cup of tea, a door sheltered, still, fromthe storm, by the will of the Lady.

JEA

At Last!

SWORDS AND SORCERY

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So you want to find A Teacher....

After you have read everything you can find on Paganism, and after you have tried every spell, meditation and ceremony you have been able to dredge from the books you found, and after you have decided there is no more you can get from that source and yet you know there is more to be gotten, WHERE DO YOU TURN?

Sooner or later you are certainly going to want to know the mysteries and practice them yourself, but books don't tell, even if they know. But neither do those who know them tell just everyone. There is no doubt about it. The next step is a teacher.

At this point you need to sit down and have a long eye-to-eye look at yourself. The first thing to ask yourself is if you are ready for a teacher. This does not mean do you want one. It means are you really willing to fulfill the obligations of a student to a teacher? Perhaps you feel the teacher is under obligation to teach you if you want to learn, and to a degree, you are correct, but the teacher is not obligated to accept you as a student. Once you are accepted, then the obligation begins on the part of the instructor.

One thing a student seldom understands is that a teacher is constantly working to improve his or her own upward climb, always seeking to be the best he or she is capable of being. If a teacher is not this kind of a person, or if he or she appears to know it all, forget that person. Unless you can get them to tell you there is much they have to learn yet, that no one ever stops learning, you have the wrong teacher. Keep on looking.

If a group or teacher does consent to take you on, and if you are sure of the quality of the teaching, you must also face several important facts.

There will probably be other students working with the group who need as much of the time the teacher has available as do you. Not very often will you find an instructor who is knowledgeable and who is willing to take you on as a single student. There is just not enough time in the life of a teacher to do that kind of work. Another thing is that you will not learn as well! You must not be given time, and you must not expect to take the time to tell your teacher each and every dream, each and every experience you have. He or she will tell you the things they want to hear. You must be ready to be unimportant if you need to be.

If you have learned much from the books and are simply looking for initiation and the mysteries you could not find in the books, you are seeking a teacher for the wrong reasons. In most groups and with most teachers you must learn from the beginning. There is a serious concern linked with this necessity. Your teacher cannot tell whether or not you have missed some important fact in your searching. You could have overlooked a fact or a set of facts which could stop you at some vital point and hold up your work for some time. Therefore, when you are told you must begin from the beginning, do it!

Concerning pride and this point: pride can do terrible things to your upward climb. It can make you look great if you brag, but when the chips are down and you get into a circle with your own people, you could make a mistake one of your students would catch and that can be embarrassing Therefore, go back to the beginning and learn all you can. This will never hurt you. My students have taught me much of what I know about being a teacher and priestess and I often let one of them handle a class or ceremony so I can go back to a position of Neophyte and take a long look at what I have done with them. It is then I know how they have grown, not from looking at them as students.

You may find, if you enter with an attitude of, "I am just here to learn what I have missed," that you will have to wait a long time to learn it. A teacher sees these flaws and knows they must be overcome before real learning can come to the student. You may end up playing games for a year or so.

Another thing a teacher watches for is a set of "key phrases." One of these is, "I know." I have interviewed perspective students who used that one with everything I said. I could not help wondering why they were there if they had all the answers. Another is, "Do you know when class (ceremony, meeting, etc.) will be over tonight? I have a date and I don't know what time to tell him to pick me up." In answer to that one I say he can pick her up now! There is no sense of her staying. Her mind will not be on what we are doing anyway.

I have also heard, many times, "I can't stand her/him," "He has bad vibes," or "He gives me the creeps." This key phrase usually tells me the person is going to run one of these cutsie little groups where not much learning is done, an awful lot of gossip is passed, and of course everyone is happy because if they aren't they can take their dolls and go home! What an attitude for a group of grown people!

You also have to decide how much you are willing to give up in order to become a priest. At one time we had a young man here who went to Syracuse University. He had no car and he didn't even have warm enough

They may want their group to look you over, too. In that case, if you think the group may be what you want, be ready to go where they are and see and meet with them. This may take some doing, but you may also find what you are seeking.

Find out what they teach. Ask them about their tradition. Tell them you know there may be things they will be unwilling to discuss at first, but that you want to know what you can. If they are legitimate they will discuss all they can with you. We do.

A note here about ethnic backgrounds. I don't care what anyone else tells you, the greats will say you are best off in your own tradition, allied to your ethnic background. There are roots which should be followed and you may be here this time to do just that.

The group may wish to do some testing. You may have to give them your birth data for an astrology chart. Some groups do Tarot readings and numerologies on their prospective candidates. You may be asked to do some psychic tests. Even if you do not think you can pass, go along with it. You may surprise yourself.

It is not necessary for them to pick your brains, so if you feel they are unethical, don't let them. On the other hand, remember, your teacher may want to know what you have been into previously so that you will be put on the right track from the beginning.

If you are immediately asked to go to bed with someone, you are probably not in the right place unless you are into that sort of thing. Do as you feel best.

Once you are accepted by the group and you have accepted them, do your best to be the best student you can be. The article which follows will give you some ideas in that direction. It is by one of our students who is pretty ideal in her outlook on attitudes toward the teacher. Best of luck!

clothing. Syracuse is seventy-two miles from Watertown, and it broke my heart every time I saw him start out into the late night in the middle of winter to hitch a ride home, but this boy learned. In the years he studied here he missed, probably, three classes and/or ceremonies! He finally got himself a car and it promptly broke down! He suffered very much to learn and that is the kind who always do very well. Those who do not have to do a little striving seldom do a great deal of climbing.

You may have to go to a different city to take up your studies for the priesthood. Are you willing? You may have to tell disapproving parents what you are into, but they do get over it after awhile, especially if you have a good teacher and they see improvements in you because you are studying with that teacher.

Speaking of teaching, know that you cannot learn from being taught in the business of priesthood. A friend of min says, " All we are taught is false." You must learn by experience or all the teaching in the world will do you no good whatever.

Another important point is to school yourself to look for a teacher whom you trust implicitly. For the purposes of helping you experience, you may be asked to do things and not given a reason for the request. At that point you must have decided whether or not you trust your teacher enough to do as you are told. If the teacher is ethical, the request will not be unethical. You will never be asked to do anything which will injure you. You will never be asked to do anything which will retard your development in any way. This is something you must watch for when seeing your teacher for the first time and getting to know him or her. Be really sure, and then put yourself in the hands of your teacher.

A priest has a part to play in today's world. Paganism, although a very old religion, is also a very new religion to those of our generation. Be prepared to be ethical in every situation and to be faced with ridicule if need be to hold fast to what you believe. We must make the world understand, and above all, we must begin to turn out a priesthood worthy of the gods we love. If we do not do something about the reputation we acquired in the early sixties, we will never make it as a new religion. It has begun to happen now. We have been to conferences where knowledge and love was shared by all, where no man or woman refused knowledge to another because she or he felt the tradition they held dear should be the only one and its mysteries should be kept secret. There are some things which cannot be shared, but there also are few who know the deepest mysteries. They will be shared as soon as the people are ready for them.

Be expecting to do all you can to facilitate the learning process. It is unfair of you not to do the lessons, not to be ready to do your assigned ceremonies. This forces the teacher into many more sessions with you than are necessary, keeping her or him from work with other students or the teacher him/her -self.

Once you are sure of all this, and that you are ready to give up what must be given up in order to do the work, you must begin to look for a teacher.

One of the good first steps is to acquire some Pagan publications from a well-known and respected Pagan grove. Circle network news is very good for this. Selene and Jim are great people and they know many of the Pagan community. Write and ask about any of those you find listed in the publication. Another source is Covenant of the Goddess. We will shortly be carrying the address for this group. Their purpose is to see that people who should be legalized are legalized. If a person's group is a part of COG's network you can be sure they have been recommended by other priests and groups. Otherwise they could not get in.

Make a list of those teachers you would be interested in meeting with and write to them. Very courteously ask when or how you might meet with them. Perhaps they will be in your area at some future time and you will be able to see them in person. Give your phone number and ask them to call you collect if they wish. Give them the impression that you are sincere or you will never get anywhere.

Deaf So ~~~~

So you found a teacher ~ Now What?

As a student I think there are a few principles that we students need to remember and observe to a higher degree than we are prone to do.

First, I think we need to have pride in our Gods and in what we offer to them.

If you don't honor the Gods you should seriously consider what you are doing in the Pagan religion.

If you do honor them, try to be aware of the little ways of honoring them as well as the big ones.

For example, you should be at sabbats and esbats or whatever your meetings may be called, WILLINGLY, not grudgingly. This is important to your development as well as to the well-being of the Gods who depend upon you for certain of their own needs.

You should always bring the best you can whenever you are asked to help with meals, wine, etc. The meal is a part of the celebration and thus of the offering to the Gods and should be worthy of them.

Give QUALITY time. Many of us do not have quantities of time to devote to the religious celebrations and to the attendant studies, but make the time you do set apart for them of the best quality and give them your energy, your love and your attention.

Try to remember that time is at a premium. This means your teacher's time, your fellow students' time, as well as your own.

When being taught, PAY ATTENTION! You may not get another opportunity to hear the information and would have to waste the time of others when you ask about it.

Do your homework. When assigned something to do, get it done before time, so that if there are any 'slipups', they will not be assigned to the teacher or other students.

Do more than the minimum required. Ask your teacher about recommended books and read them!

When asked questions, especially in group situations, give what you are asked for and then be silent. Your opinions will be asked if the teacher feels they might be important and if something else is more important at the time, you will simply take time from others if you go on and on.

Don't waste time by giving your teacher irrelevant information. Your teacher does not need to know about everything that happens to you. (Use dream and other diaries to report information as needed. Ask your teachers what they are most interested in hearing.)

If you want advice, ask, and try to state what you want to know clearly and succinctly. Think about the answer you receive and if necessary, ask for further clarification.

Honor your teachers, priestesses and priests as the representatives of the Gods they are.

Sabbat and esbat belong to the Gods. You should be prepared to devote all your time on that day to the Gods. You know when they fall ahead of time and there is no excuse for booking other things on those days. No unnecessary excursions, excuses, or other diversions are acceptable to the Gods and you should not let them be excusable to you. After all, someday you may be a teacher and will have to listen to this disregard of the Gods' due respect if you have not schooled yourself to do as you should.

If you have been asked to do something, do it! Also, as much as possible, do it in advance so that time on sabbat can be used for working and learning, not cleaning and cooking. If you have been asked to bring a part of the meal, try to bring something which may be prepared in advance at home, keeping on-site preparations to a minimum. Bring your own supplies so you will know where they are when you need them and clean them up when you are finished with them, repacking them immediately so that others do not have to help you find them at a later time.

Have the courtesy to clean up after yourself and see that your own students, if you have any, do so too. This is a part of your coven or group responsibility.

If you are using someone else's tools, take as good or better care of them as you do your own.

When putting things away, especially ritual equipment, put them in their proper places If you do not know where that is, ask!

Clean the bathroom after you use it. Clean hair out of drains and water off the sink. Leave the bathroom as you find it or better, for others do not care to begin a purification bath in a dirty or misarranged room.

Speaking of things in order and convenience to others, here is a suggestion for those of you who have to travel some distance to meetings.

Make a KIT of everything you need to take with you. Con-

sider keeping as much as you can of this kit ready at all times by having duplicates you can use on an every-day basis.

The kit can be a small, durable bag of cloth or leather. The following set of supplies may be modified to agree with your own customs or coven or grove customs. This is our own list.

Group One:
. Shampoo, soap, deodorant
. Toothbrush and toothpaste.
. Razor, shaving cream
. Comb and brush
. Other toilet articles you use
. Sanitary napkins or Tampax for women
. medications or vitamins you take.

Group Two:
. Towels and wash cloth if needed
. Separate towel for salt bath
. Robe and any other ritual garments and jewelry
. Appropriate wear for outdoor ceremonies
. Clean clothing

Group Three:
. Your books
. Writing materials (black pen, colored pens or pencils, liquid paper, etc.)
. Extra paper and/or notebook to take notes with.
. Any other books or records your teacher wants to see.
. Your tools.

Be sure you have clean clothing, for who wants to spend the evening in a circle with a number of unwashed or deodorized bodies, especially if they have on unwashed garments, too.

If you celebrate out of doors and where you feel uncomfortable in robes, you should develop some sort of clothing which is not worn under ordinary circumstances, just as indoors you would wear a robe. It may be the same color your robe is, or another approved by your priests, but you should never wear every-day clothing to do your celebrations.

Well, I guess I have had my say and I am happy to have it on paper for others who may not have thought of these things or the impact they might have on others. As the old law says, " An it harm none, do as Ye will," but remember, annoyance can distract others from the Great Work and that would be harm to them.

Amber

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or straight you were
when first you
were raised?
Deep crevasses where
rain has passed
adorn your every
side,
like the face of
some ancient
patriarch.
Have you seen great
battles or
sacrifices to
your silent strength?
To set free
the ages of
experience within
your heart
is the great
riddle.
Only the Druid
knows.

Corn.... An Ancient Grain

Dollies.... An Ancient Tradition

Harvest is the time for ancient customs connected with the gathering in of the bounty of earth. It is with the grain, as we call it in America, that most of the ancient customs are associated.

The Corn-dolly or Corn-maiden is one of the oldest customs known to man. They come from all over the globe and among the Celts, the custom was old in the Near East before they ever made their way to the British Isles.

The animating spirit of the grain crop was called the Corn Mother or Corn Maiden. Occasionally this honor of personifying the grain fell to her son, as in the case of Attis, but for our purposes in this article about the Corn dollies we will confine ourselves to the female, for although the god of the corn spirit was also sacrificed it was usually as a statue of the god rather than as an image sculpted of the grain itself.

The Corn-dolly is usually made from the final sheaf of grain harvested in the autumn, although in some places it is of the finest sheaf the harvesters can find.

In many cultures the person cutting the final sheaf is the temporary embodiment of the corn-spirit, just as is the sheaf which he cuts.

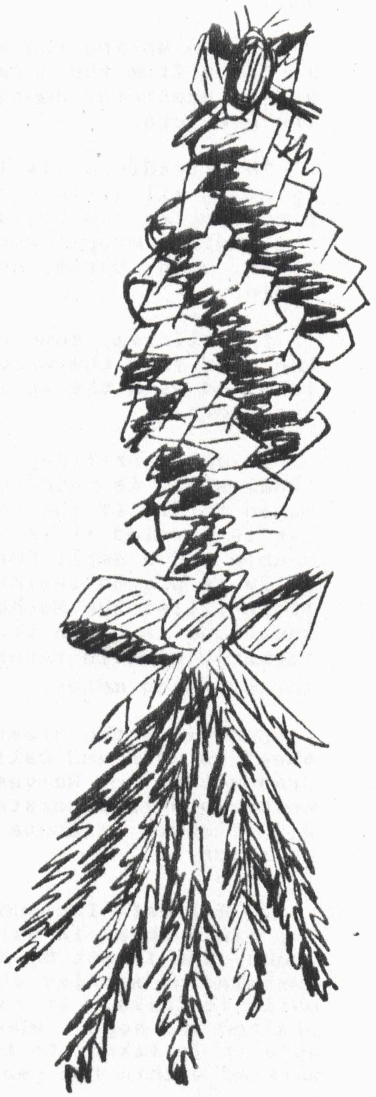
Because grain is called corn in most places, we will use that term, but it must be understood that the corn we call green or sweet corn, or even the corn grown to feed the animals in the winter in this country is really maize.

There is a Breton custom in which a large corn-sheaf doll with a small corn doll inside it represents the corn mother and daughter, the latter still unborn. This is one of the three main customary Corn-dollies. It signifies this year's ripe grain (the large doll) containing the daughter, or next years potential crop.

The Corn-mother plays an important part in most harvest customs. Caught, driven away or killed with the cutting of the last standing handful of grain, she is, in some way, forever the focus of the harvest revels.

Many customs coincide with this tradition. In one area she is carried home and honored- a divine being, is stored in the barn and reappears at threashing time. In another custom, in Hedeln, she is thrown on the floor as the final sheaf and is beaten until the corn is thoroughly threashed and she is driven away.

Elsewhere the Corn-mother is fashioned out of the final cutting, and is borne home on a wagon, and drenched with water.



The Lantern

In Bruck, the last sheaf is made into a Corn-mother by a village Hag - the oldest married woman. The finest ears are made into a wreath with flowers. It is worn by the village's prettiest girl. The Corn-mother is laid in the barn, meanwhile, to deter the rodents or, conversely, is in attendance upon the maid who goes to the home of the squire wearing the wreath. The squire hangs the wreath on the wall. The Corn-mother then becomes the center of the harvest supper and dancing. Thereafter, she remains hung in the barn until threashing.

In the spring the seed is taken from the sheaf and is scattered amongst the new corn.

This tradition is lively among all grain cropping peoples and for all their grain crops: rye, wheat, oats, barley and maize.

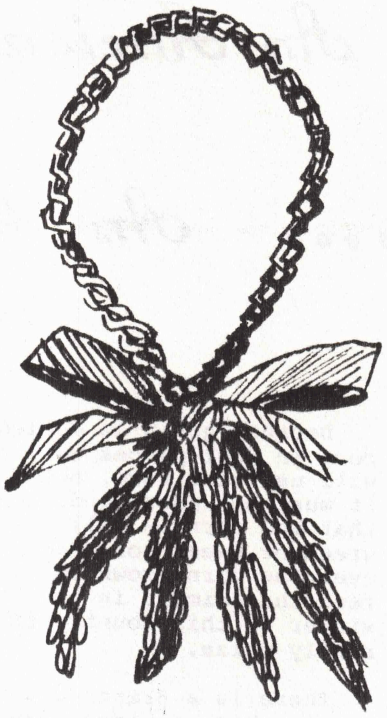
In Gallacia, some of the seed from the wreath is mixed with the spring seed-corn.

In upper Brittany the final sheaf is made into human form. If the farmer is married it is made double and a small Corn-dolly is placed inside. It is called the Mother-sheaf and is given to the farmer's wife in return for drinking money.

Sometimes the greatest sheaf is used and called Grandmother, or Harvest-mother and is decorated with flowers, ribbons and an apron.

In Belfast, Ireland, the final sheaf is called Granny and is cut by the throwing of sickles at it until it falls. It is plaited and kept. Whoever gets it is likely to be married within the year.

In Scotland, the final corn cutting was after Hallowmas and was made into a female figure called the Carlin or Carline (Old Woman). If, however, the



Friendship Knot

final cutting had to be made before Hallowmas it was called the Maiden. Cut after sunset, it was called the Witch (which, incidentally, brought bad luck).

In the Highlands of Scotland, as in Ireland, the final sheaf is called the Cailleach, or Old Wife. However, it may also be called the Maid. The Cailleach or Hag could bring bad luck to the farm, an extra mouth to feed in her person.

In Islay she is hung on the wall and remains until ploughing time. Then the wife divides the sheaf doll and gives some to each worker who feeds it to the horses when they reach the field, securing good luck for the new harvest.

All these are poppet sheafs, but there are other ways of using the final sheaf.

Anciently, in Paphos, a festival of the Corn goddesses was held in which the women, robed in white, offered corn wreaths as a symbol of the first fruits of the harvest. They also observed nine days of chastity in honor of the harvest lady.

In many places wreaths are mentioned in place of the Corn-dolly.

Plaiting the grain stems is an ancient custom, too. In modern times, in Antrim in Ireland, the final stalks are plaited after the reaping machine had done its work with the rest of the field. The reapers are then blindfolded and throw their sickles at the plaited sheaf until one of them brings it down. It is carried home and hung proudly over his door, and is called the Carley.

Sometimes the Corn-dolly is not old, but young.

In Saldern, for instance, three rye sheaves are tied with a rope, using the ears as a head. It is called the Maiden, or Corn Maiden.

In Berwickshire the sickle ceremony is done and the sheaf taken by the winner is presented to the young lady of his choice.

In some parts of Scotland, she is the Maidhdean-buain, or shorn Maiden. It is connected with the marriage within a year custom and great strategy is used to insure getting her. She is dressed in ribbons and hung on a wall in the farmhouse.

In northern Scotland, she is divided among the cattle on Yule morning to insure a good year for them.

The youngest girl cuts the final sheaf in Perthshire. The Corn-dolly is then dressed in a paper garment and beribboned. This image is then kept for as much as a year.

In Aberdeenshire the Maiden is kept until the first mare foals. It is then given to the mare.

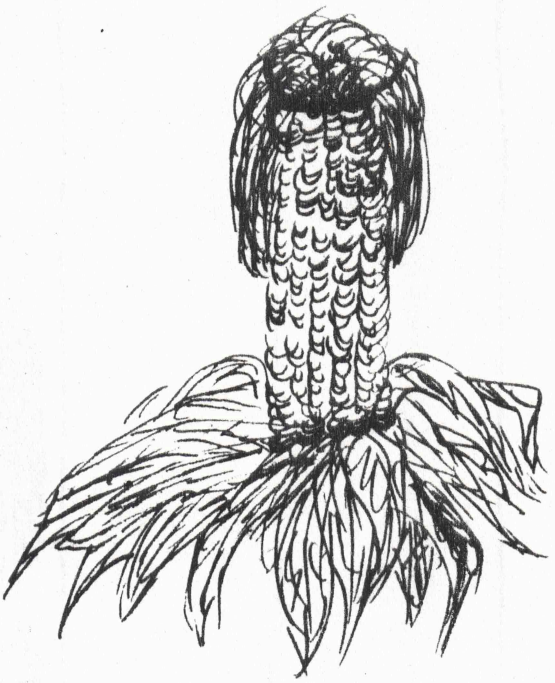
Sometimes the Corn-dolly dooms the farmer to poverty, while in other areas he is distinguished by his good luck in having her.

Corn-dollies are made in many different shapes, and to symbolize many differing ideas.

I have seen at least twelve kinds in one kind of grain alone. They are of a number of different shapes and while some are beautifully plaited and can take hours to make, others can be made in a few minutes for your altar at harvest.

Of all the harvest customs the Corn-dolly seems to be the most wide-spread. In this article we have covered very few of the customs connected with them, but they are made in most countries around the globe. We are accompanying this article with instructions on how to make a Corn dolly of a simple kind for your own harvest celebration this year.

Good luck and a holy and bountiful harvest to all of you.



Corn Maiden

the corn doll

This simple dolly can be made from an ear of corn. (Maize)

Go to the market or, preferably, to a local farmer and get the best available ear of corn.

Take a purification bath as you would do for a ceremony and sit down in front of your altar.

Upon the altar you should have three white, three yellow, three deep gold candles, water in your water bowl, salt and matches.

Light the candles, bless the water as you would for a ceremony. Add the salt to the water as you do usually.

Now take the corn in your hand, and with the opposite hand, sprinkle the ear with the water.

Now peel the green sheath back from the inner ear of corn, one leaf at a time. Do not try to do this more than one at a time for it will ruin the symetry of the doll.

When you have finished peeling back all the outside leaves, gather up all the corn silk which has fallen, trying to keep as much of this together as possible. I usually try to do this as I peel off the leaves. It makes less of a mess later.

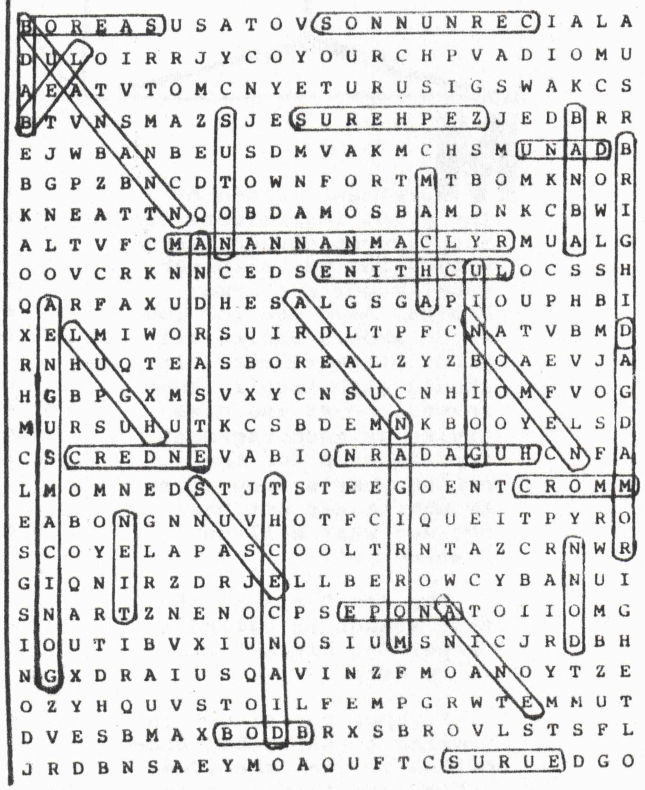
Separating a bit of the silk from the rest, bind the silk on the top of the ear to form hair, as in the drawing.

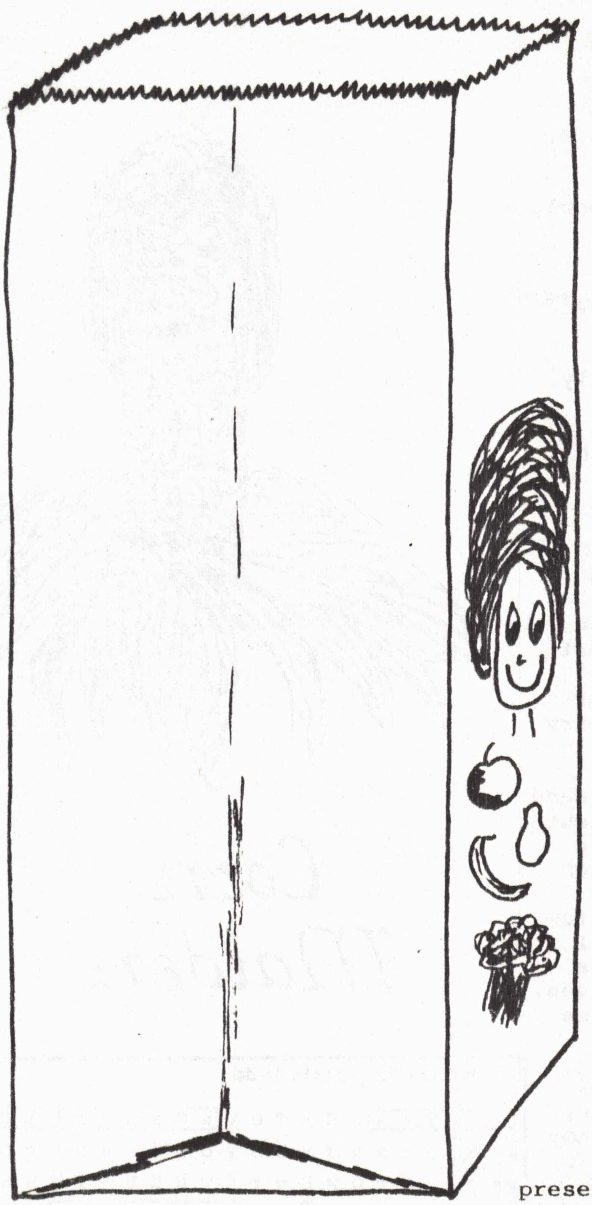
Now your Corn-dolly is ready for naming and use. You may use more of the water to baptize the ear with the name you have picked, whether Corn-mother, Corn-maiden or Corn- Hag.

The stem may be set in a candle holder or you may settle it in a pot of earth for your altar.

DEA

Solution to puzzle p.36.





The Paper Bag Ritual

~ Amber ~

Merriment is one of the prime ingredients of the harvest season festivities and we, although usually quite solemn Druids, have one for you which should excite all kinds of merriment. It should also inspire some inventiveness and creativity as encouragement for the crop for the coming year's crop, even though it has not been decided what will be planted yet.

The "fun" ritual of this season is called a "Paper Bag Ritual" and is by Amber.

A paper bag ritual is similar to paper bag dramatics in that the idea behind the ritual is to present the ritualists with entirely different tools and situations and allow their creative talents to rise to the surface.

In this ritual only tools of the earth in autumn are used and all others are left packed away. This means NONE of the traditional tools are used and a good and humorous time should be had by all, including the Gods.

Supplies:

. Six large paper bags (grocery store variety.
. Grapes, popped corn, carrots, zuchini, gourd (dried and opened)or nutshell, pita bread or a flat squash, apple, broccolli, nuts, corn, an ear of corn, (single corn can be unpopped popcorn, blindfold,
. salt packets from a restaurant, 1 each, +4
. water

When you have assembled this strange array of tools, you must apportion them to the bags as follows:

1. (Label this with your coven's symbol for purification and the circle.)
   Contents: 1 packet of salt per person, carrot, pr other pointed veggie.
2. Squash or other phallic vegetable, gourd, nut-

shell or something hollow, Pita, flat bread or squash (at least five inches in diameter, note saying to get the fire tool (meaning the carrot) from bag #1. (Label for the Quarters) and water

3. Fall-colored or green leaves but not totally dry ones for the sake of cleaning up after. (Label as invokation or tree blessing.)
4. Miscellaneous vegetables, nuts, etc., pencils and paper for all. (Label for memory game)
5. Grapes, popcorn, popped. (Label wine and cakes)
6. Blindfold, directions. (Label Blind Man's Buff.)

Directions:

Mostly, we would like this to be every man, woman or child for him/herself, but there should be some deterrent to mayhem, so here we go.

Purification should be a salt bath as you usually do them, without hint at what is to come.

When all are assembled, get out the paper bags and announce the ritual of the evening and that it is about to begin (still with no hint as to what is to be done.

Bags should be put in the center of the room. Each person, entering the ritual area should chose a bag. This may also be done in couples, and the High Priestess might, in a coven where there are many grades of initiates, hand out the bags according to her estimation of the abilities of her students.

Suggestions (which may be modified according to tradition or pre-preference):

1. The salt might be dumped, ceremonially and one packet per person, over the head of each participant to bless them, prior to the construction of the circle.
   The circle is then cast, using the carrot as an athame.
2. The Quarters are saluted with each of the veggies in the second bag, using the phallic vegetable or squash for the wand, the carrot from bag 1 for an athame, the gourd or nutshell for the water and the flat squash or pita or other bread for the pentacle.

NOTE: NONE OF THE USUAL INVOKATIONS SHOULD BE USED HERE AND ALL LICENSE SHOULD BE GIVEN SO THAT TRUE CREATIVITY SHINES.

3. This blessing or invocation can be done any way the participant wants to do it.

4. This old game really needs no explanation, but for those of you who have never done it: The bag is passed, each person puts in his or her hand and, while a little chant is singsonged, touches all the things in the bag, identifying them in their minds. Then the bag is moved on and the contestant writes down, on the sheet of paper with the pencil given, all he thinks was in the bag.
   The game leader has the bag at all times and it should be held above eye level for each of the contestants.
   A vegetable prize could be given for the winner and if run-offs are necessary, they may be done as the game leader sees fit.
5. Wine and cakes were never like this before! The grapes are for the wine and the popcorn is for the cakes or bread. (Well, after all they are grain!)
   The leader of this section devises the method. We had thought, perhaps, that each person would receive one piece after all was blessed. Blessing might be done by the priest holding the grapes while the priestess lowered the carrot into the bunch.
   No sacriledge is intended. Remember, we are using the most holy tools available, for they have come directly from the harvest.
6. Blind Man's Buff is played after the wine and cakes ceremony. One person goes off in the woods or the next room while the group decides what location will be used for the mystery. He or she then returns and is blindfolded and turned around in the circle. The contestant then moves in one direction or another until he is facing a person in the circle. He or she may then ask one of two questions: "Do you have it?" or "Where am I?" Through asking these questions and the riddles given in return the contestant must find the location of the mystery.

   The riddles may range from simple ones to do with the tools for beginners to difficult ones in Druid verse for those learning the tree mysteries. The questions do not necessarily have to be answered directly. A new riddle may be given as a clue or a direction where another person may give a different answer. There should be a time limit and only the game director may decide if the clue is a valid one, or he or she may defer to the judgement of the High Priestess for a decision.
   There should be time allowed for at least two people to play the game. Forfeits may be used.

The people who set the circle must find a way to get it down and those who were involved in setting the Quarters are also on their own. If they fail, they must pay a forfeit and the duty falls to the High Priestess to get them out of the situation.

Dancing and other games may follow with a feast, possibly using the vegetables from the ceremony. Wine may then be served. Everyone may need it by this time, including the High Priestess.

For Judy

An Autumn Tree Ritual

by VEA

Just previously we have presented a ritual which should offer those inclined to levity a fine evening of fun and yet a sense of accomplishment.

Now, for those of you who are inventive, but need to be a bit more on the serious side, we present an autumn tree ritual of Druidic style.

This ritual must be performed outside with the trees.

The first step is to find a place where there is a grove of trees and lots of beautifully colored leaves on the ground. This should be scouted out in advance.

On the night of the ritual, all should have purification baths as you would ordinarily do them. Dress for the occasion should be outside dress as closely resembling the leaves at this time of year as possible. That is, you should all dress in green and fall colors, no pastels and that sort of thing.

Make sure everyone is dressed warmly enough, for it is distracting to have someone concentrating on how cold they are.

when you reach the place you have selected, you should define the circle area with sticks.

As in the first ritual, none of the regular tools should be used.

Wine and cakes may be brought if you desire, but at this point they should be placed at the center of the circle. All the participants should be active in this first portion of the evening.

With only your hands and feet, make a clear place at the center of the circle. There place the wine and cakes with which you will later do the feast ceremony.

Now all participants should form a tight circle at this center and make sure there are no leaves inside this small area. They should then turn outward and stoop to begin clearing the leaves from the center out in as large an area as you will need for the ceremony. The leaves are then piled on the perimeter of the circle and you are ready to begin.

Beginning in the NE, walk the circle three times around, the entire company participating, walking in single file. Use this chant:

1: Bless, oh Lady, this sacred grove. By Ailm, Onn, Ura, Eadha, Idho.

(Refer to the tree articles for the areas of the circle where these words should be pronounced)

2: Bless, Oh Lord, this holy grove. By Beth, Luis, Nion, Fearn, Saille, Uath, Duir, Tinne, Coll, Muin, Gort, Peith and Ruis.

(Again, for the correct place to say the words, refer to the tree month calendar articles.)

3. Bless, Oh Spirit of wisdom and harvest, this, our holy Grove, by Quert and Straif, the final sheaf is struck down.

These three should be used on the three circumambulations of the circle and in the given order.

Sign the circle, now with the coven sigil or with your own, depending upon how you usually do it.

Quarters:

East: Holy Onn, queen of rebirth, be present that we see the hope of coming again.

South: Holy Ura, in love be present that we forget not your warmth and caring.

West: Holy Eadha, in the harvest be present that we may see the daughter seed of tomorrow's new planting.

North: Holy Idho, final

Cont'd p. 72

Oidhche Shamhna

HAG SONG

Change of Changes,
There be no other like it.
Death descends upon the land
Like ancient claws
Set upon the arch of Time.

Little One,
Who not too long ago,
Played with dolls
In bright corn fields
Now has seen the reaping and weeps.

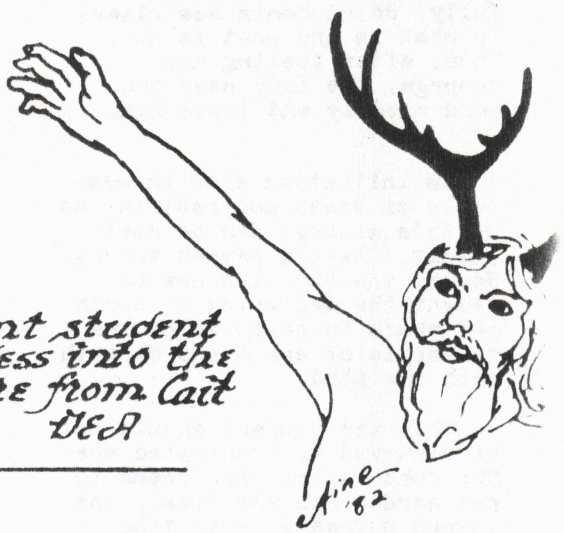
The fields lie darkened.
The life that was the crop
Has gone, and all that is left
Is the stillness
You cannot comprehend.

Who has done this and why?
What could have a cold hand
One the body of the Mother?
Whose deadly fault has
Killed the right of life?

Since there is naught left
Above the ground to see,
Or touch, or feel,
It must have gone below,
For that is where all things go.

Go and search for
What has always made your heart sing,
Little One of my heart.
Then return and I will hear your
Song of Joy.

Descent



Each year at this time we present student papers on the Descent of the Goddess into the realm of Death. This year they are from Cait & Amber.

DEA

The Legend of the Descent is the story of a quest for answers. I have found five answers in it. Or perhaps I should say I found five questions I feel I will continue answering for the remainder of my life.

The first answer concerns the rôle models provided by our Lord and Lady. In today's culture we are taught to see a male God (sic) and males in general as harsh and unfeeling, the dread Lord of the Shadows, rather than as nurturers. The image the legend holds out is that of the consoler. The man who is masculine and gentle, who feels and is not threatened by his feelings or by those of others around him.

Our Lady is described as she who would solve all mysteries. This belies the current image of women (the Goddess is not a current image in the general culture period). Today's culture seldom really encourages women to be problem solvers; they are not expected to, or helped to seek the tools, education and experience needed, or given the opportunity to confront problems outside the home and solve them. The very real problems they face and solve inside the home are undervalued by society and often by women themselves. Our Lady would solve all mysteries and sets off to do so. She confronts the guardian of the Portal and challenges Death in his own domain. Thus, she holds out to us an image which is feminine yet capable, strong and full of action.

The legend tells men that they also can and should feel, nurture and console. It tells women that they can and should be feminine but also that they can and should seek, solve, and do.

The second answer I found is illustrated as the Lady is required to remove her clothes and jewels before entering the underworld. This echoes the old adage, "You can't take it with you." What counts here is the material realm is not what counts in the spiritual one. However, this does not suggest that the material should be totally forsaken or disregarded. Note the Lady had clothes and jewels to leave behind. It is to say that there should be a balance. That neither should be negelcted nor ignored for the other.

The third answer is demonstrated by our Lady's question and the answer she receives. She goes to the underworld to solve one mystery in particular. "Why dost thou cause all things that I love and take delight in to fade and die?" This is a question which must be answered by all religions and belief systems. It is styled in many ways and deals with the entire question of why evil exists, why death, sickness and bad things happen.

The answer of the Lord is that, "Tis age and fate, against which I am helpless. Age causes all things to wither, but when men die, at the end of time, I give them rest and strength so that they may return." Thus, the answer offered by the legend is that our gods are not omnipotent. They do not cause pain and death, but offer rest and renewal to those who have died and to those who remain. The gods can give us strength and help us find the resources within ourselves to deal with pain, but they cannot take the pain away for us.

Having gods who are not all-powerful places a great deal of responsibility back on us. It is no longer possible to just accept the way the world is, because God (sic) wants it that way. Instead, we are forced to acknowledge our own power. We must do the things we can do here, esoterically between the worlds and exoterically in the world itself.

The fourth answer relates more directly to the way in which the legend is used. Our Lady is given a choice: to abide with Death and let Him place His cold hand on Her heart, or to face Death's scourge as her fate.

The scourging episode symbolizes both initiation and death and rebirth. As initiation it symbolizes the tests and pain on the path to knowledge. The inner changes acknowledged by initiation do not come easily. Many students are dragged kicking and screaming to the truths that seem obvious to their teachers. Only by learning these truths for

themselves, sometimes painfully, do students see clearly what is and what is not. Thus, after feeling the scourge, the Lady sees the Lord clearly and loves him.

As initiation also is symbolic of death and rebirth, so Death's scourge can be death itself. Having passed through death, the Lady can now be taught the mysteries of death and share in celebrating the mysteries of death and rebirth with the Lord.

Thus the student should not be dismayed or frustrated when the road is hard and seems to get harder all the time. The legend counsels us to take heart because there is reason behind this and at the end there are great mysteries to celebrate.

The fifth answer concerns love. Love is the magic that controls the mystery of rebirth. Love causes children to be brought forth; they grow, love in their turn and die; for the love they found they wish to return again; they are helped to return through the love of others which allows them to return in the body of a child. It is a never-ending cycle, a circle of death and rebirth, a circle of love.

Love is more than something that makes ordinarily sane people do crazy things, more than wishful thinking, more than rationalization of sexual drives. It is a real power with real function. Love motivates the circle of rebirth, and love makes it all bearable.

Love ... "is a real power with real function"

"She must be touched by Death"

The secret of the soul's journey contained in the legend of the descent is simple in understanding, yet complex in communication.

The God and Goddess, as the two complementary energies of the Creator Force, are in constant flux, enabling to enable, encourage, and ensure (maintain) balance. The legend demonstrates this balance with the analogy of Life and Without Life in the physical sense; the Goddess as all existing with physical life, the God as all existing without physical life. Together the two balance, becoming a recurrent cycle. This cycle is the soul's journey.

The legend, taken step by step, in perspective, is associated with the soul's journey (layman's term: reincarnation) - beginning at the Vernal Equinox when life is coming forth from the earth and her inhabitants. This is springtime, when the life cycle springs from its hibernation to dynamic life. The Goddess is then at her fullest beauty. After the long summer comes the harvest, when all things living are ripened and ready to pick; transcend; die. To the Goddess all things she loves are fading and dying, the cause and reason a mystery. Now the first snows appear, the chill of lacking life, the Goddess forms Her own quest to find the cause, descending to the underworld. To do this She must, as all must, leave all things precious to Her behind, as naked as birth. The soul, also in transcendence from the physical to spiritual existence, must let go of living and life's material gains.

In the underworld the Goddess meets the God, inquiring why he caused all things to pass from the living state into death. The God, powerless over this circumstance, explains to the Goddess that in sanctuary He gives those things which die rest, peace, and strength so that they may return to the physical (material) world. The soul at this point, is able to stop, review its experiences, its accomplishments, and choose where it wishes to go.

The God asks the Goddess to stay with Him as He has come to love Her. The Goddess says no because She does not love Him. To return to Her world, she must be touched by death, as must all living. The Goddess accepts Her fate and suffers death to scourge Her. Through this the Goddess finds Her quest answered and has love for the God.

Only now may She attain joy and knowledge. The soul in reflection of past lives can review its total knowledge as a guide to what it needs to complete itself and chooses what to accomplish in its next life. The Goddess and God exchange their mysteries and the gifts symbolic of their function in the cycle as the Priestess and Priest in their workings and become one. As the Priestess lays down the circle, all within become One with the Gods.

Season of Death é:

SHAMHNA

T'is the season of Death and the chill of coming winter lies soft over the land where crops so lately grew and now are harvested. The eve of Shmhna is upon us. Now shall we celebrate the God who is the Comforter, the Consolation of His people. He will rule the winter and all which goes down to the season of ice will owe him gratitude for the peace and repose of His realm, the review of life possible there and the return, through the will and womb of the Lady.

But who is this God who is so widely celebrated in the season of harvest and death? What is the meaning of His name?

He is called Shamhna, or Shmhna. Some call him Samhuin or Samhain. In the Gaelic derived from ancient Celtic, the name means, simply, November. Since His feast is on the eve of November we can understand this, but what is behind it?

In the dictionary of Irish language we find that harvest is translated as fómhar and autumn as An fómhar. It does not seem as if there is a connection there.

However, in A Social History of Ancient Ireland by P.W. Joyce, we find: "Samain, Samuin or Samhuin [sowin], the first of November, was the first day of Gemred or Winter. The name is compounded of the two words, 'sam', which was an old word for Samrad or Summer, and "fuin', an ancient word for end: that is to say, the end of Summer: 'for,' the old authority adds, 'the whole year was [originally] 'divided into two parts - Summer from Ist May to Ist November, and Winter from Ist November to Ist May."

The later word, sowin or sowins, is the name of a flummery made about the first of November in Scotland and the north of Ireland.

The feast of Samain and its attendant faire was held on the plain of Murthemne, County Louth, every year. There, games and races, pleasure and eating and feasting were all that was accomplished in the Trenae Samna, or three days of Samain. The Ultonians, or people of Ulster hosted the Shamhna faire.

One of the ancient traditions of Ireland and the Shamhna season was the sharpening of weapons on Cloch-nan-arm, a smooth stone set up on the green of the king's fort. Here came the Fena at the season of death to sharpen their weapons.

Another important tradition of this eve of November first was the coming of the Sidh. All the Faery halls were thrown open and the Fe-Fiada, or Faery glamour was taken off the place. It has always been so, for this is the final night of the year when they are upon the earth. They then retreat to the Faery Sidhs until they return in the spring to walk once again among the race of men.

With this uncommon occurrence of the coming forth of all the people of the Sidh at once, most of the humans went within and shut their doors for fear of the Great Shining Ones, that they might be displeased with intruders on their revels.

There is a legend that every Samain a banshee used to visit Fingin Mac Luchta, the second century king of South Munster. It may be this story which is the origin of the Dickens Christmas Carol, for the king was taken, each year, on a tour of the shees, but for him it was to see all the precious things within.

One of the horror legends concerned with the November first holiday was that of the pillar oc Cromm Cruach, an ancient center of worship near Ballymagauran in County Cavan. The idol was said to be covered with gold and silver, while its surrounding twelve les-

ser pillars, or idols, were covered with brass or bronze.

It was at Cromm Cruach where King Tigernmas and his people were destroyed in some mysterious way as they were worshipping it on Samain eve, long before the Christian era.

Keating relates that during the ceremonies of Samain at Tlachtga, a fire was kindled by the Druids. There they made sacrifices and there was to be no other open [that is uncovered] fires in all of Ireland.

Within the traditions of the Irish and the Celts there is an abundance of legend concerning this night of nights in which so much of the shamanic influence was at work. It is the feast of the dead, and the time of initiation for those who are involved in shamanic pursuits.

The Irish, who are always and ever greatly honoring the anscestors of their clanns, even have a custom of setting a place among them on the eve of the month of November for the dead, so that those who have gone across may come and eat with them.

In spite of the etymology expressed before, for the origins of the word Samhain, I would like to review a number of other possibilities.

The Celts were known to have lived and left many artifacts at the north end of the Black Sea. There, among the Scythians, they learned much of the scythian and other oriental cultures.

It was in the Celtic colony of Scythia that Fenius Farsaid ruled the Celts and from that area that he went to be an advisor to the Egyptians, leaving behind his eldest son to rule.

We know, therefore, that the Celts were well established there and did trade with many of the surrounding nationalities.

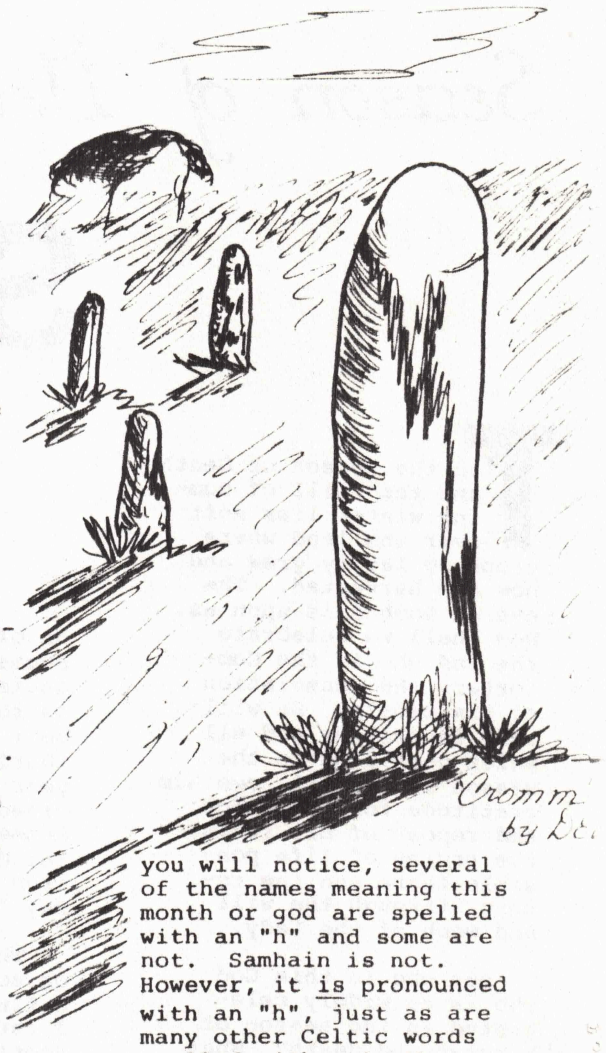
I would say, then,

that there is no question but what they were also conversant in their legends and well might have adopted many of their terms.

The word, Samhain, is a Celtic word. The Celtic priests were Druids, who were all shamans to the core. Their initiation rites are so obviously linked with the shamanic rites that there can be no question, even if I had not been through any existing rite of the sort. One of the main tenets of initiation into shamanism is the "going down to death" where the initiate is forced to seek his or her calling through a "little death". They also give the same human characteristics to the earth as they give to a human being, for, according to shamans the world over, the earth breathes and is just as much an entity as any candidate for initiation. It, therefore, must go down to the death after being ripped apart in the harvest celebration, just as must the human candidate.

Few experiences among the initiations of the Celts are less than shamanic and are all tied in to the way of the Druid.

However, there is more to come on that from the shaman articles which appear in this issue and will do so in the next, for there I will expose some of the ways of thought which distinguish the Druid and Celtic shaman from those of other countries.



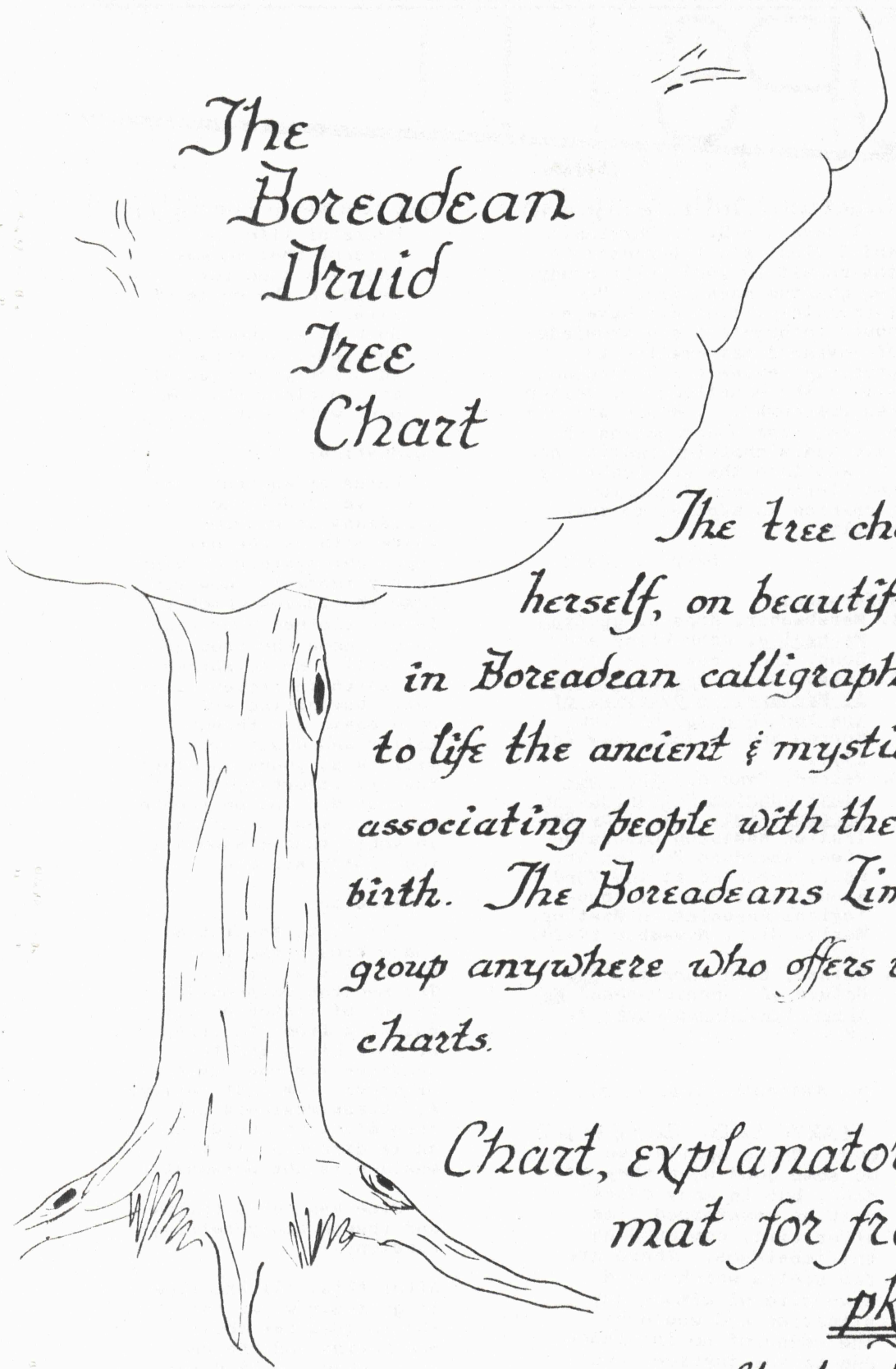
you will notice, several of the names meaning this month or god are spelled with an "h" and some are not. Samhain is not. However, it <u>is</u> pronounced with an "h", just as are many other Celtic words spelled with only the "s".

If we, therefore, pronounce it Shamain, we will be closer to the original pronounciation, bearing out the ceremonial aspects of the season when the shamans are made among the Celts. Other seasons, of course, are also used for the purpose, for who can tell when a shaman will receive his or her calling, but the augers taken at this time of year indicate that most of the shamanic work was done at the season of Shamhna.

He has been with the Celts since the ancient times, for he is an ancient god. He came with them from the Near East to their new home in the isles.

DEA

The Boreadean Druid Tree Chart



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WHOOPS!!!

"TREES"... Cont'd fr. p. 15

the tree of Ross, and 'the renown of Banbha', death aspect of the triple goddess.

The yew is the tree of the eve of the Winter Solstice, when the God is to die, and the God is to be born again.

This completes the series on the trees of the Druid year. Oh, yes. There is one more day which is not covered in the thirteen month calendar. It is the day following Yule, or the Winter Solstice. It is called, by the Irish, Sparrow Vran and has no tree. It is Kingfisher's day and is also refered to as the "Dead Day".

Hope you have enjoyed the articles and will use the information to fill out your own knowledge. DEA

"HUNTER"... Cont'd fr. p. 27

This completes my own way of Making Peace with the Hunter. I quote my Cherokee teacher:

"May your hunt be for good, and may you seek good always in your path."

Ed Becker

INPUT... Cont'd fr. p. 3

hardly seems as easy as you might think, to put together enough things which should be of sure interest to the Celtic community. Doing this once every few weeks is some job, I will tell you. By the time you are finished, your friends who wrote two months ago are wondering whether to sned flowers.
It is nice to know there are those who enjoy it, after that work. I can, at least, sit and read letters like yours and know there is a reason why I took this on. DEA

Quantum Math... Cont'd fr. p. 30

I have a B.S. in Physics, and I first got interested in the occult in 1968 while studying quantum mechanics. Unfortunately, I do not have enough information and knowledge of advanced mathematics to properly review and understand all of the equations Mr. Walker has presented. I would welcome hearing from other pagans who have additional information and insight into the applicability and limitations of quantum mechanics as applied to the occult.

Larry Cornett

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2. Zukav, Gary. The Dancing Wu Li Masters, An Overview of the New Physics, William Morrow and Co. Inc., New York, 1979.
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From Amaranth, Vol. 1, No. 6

YEAR'S END... Cont'd fr. p. 7

one. These spells can do some good when they are done, but in many cases must be reenforced time after time, compounding the imbalance. There are few spells which would take care of almost any situation and would be the cause of no imbalance. One is for justice, and there are others: for truth and other virtues. These bring about a balance instead of upsetting it. Think about these things and have a happy ending of the year. DEA

Tree ceremony... Cont'd fr. p. 64

cycle of life, be present that we may know the need for death in the cycle of life.
Holy Ailm, queen of the year, be present to offer your counsel and to bless the company with your wisdom.

Invokation:

Lords of ancient mystery, ye long-lived guardians of wisdom, share with us the all-important mystery of your yearly renewal. Now you lose the leaves which so lately clothed your branches. Soon the snow and ice will come to shroud the earth in frozen blanket. But spring will come again and though taller and wiser, you will be as young as ever. You are immortal, while we must die and be reborn. We honor you, great ones, in your proud wisdom and your lofty stature.

Meditation:

All go to their tree space around the year wheel of the circle. The meditation should be one of listening for guidance from the tree of your birth and for guidance for the coven or grove from that entity. All these messages are then given to the group as is directed (if the message is not personal.)

Wine and cakes follow and then a story-telling session.

After this, all are free to go their ways, but should remember their meditation and the answers they received for the season of winter.

DEA

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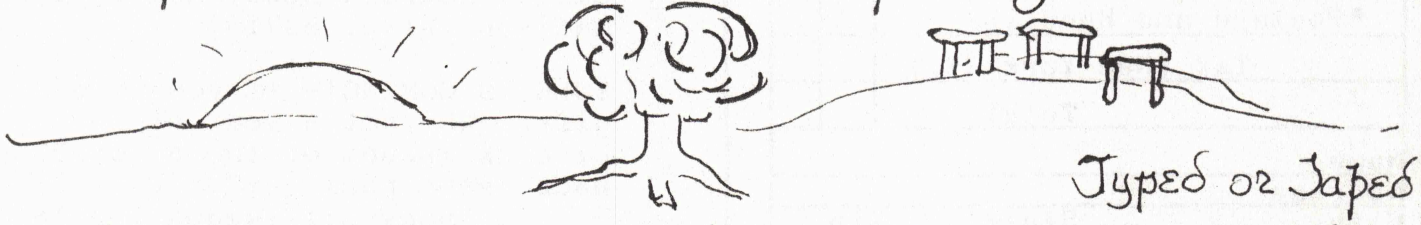

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Note: DEA accepts lives designated by her guides as most important for you & is not interested in the testing of her abilities or of the abilities of the faerie guides, nor in the re-reading of lives set by other readers

THE PROPHET'S CORNER ~ or What's on the Fire?

In this issue we have begun a two-part series on the world of the shaman. In the next issue, this series will continue with the work and training of the Celtic shaman.

At Yule we will be publishing and article by aother newcomer to the Aurora if everything goes as planned. This one will begin a series on the Celtic people, their work, their travels, their art, who they are and who they were, their religious life and the inheritance they have given to various of the peoples of the world.

The article on grains and breads was so long this time, that we were unable to include the section on spreads, including the honey section. We will bring it to you in a separate article next time, and with it, an interview with the bee keeper in a small town near us. We hope to bring you pictures with the article and let you know what bee keeping is really like.

For a long time, the Spear of Destiny has been of special interest to all occultists. This spear was a part of the magical tradition built up around Hitler in the second world war. The association with magic, which caused Hitler to believe as he did, will be forever a part of the history of World War Two, even for those who only partially believe the whole thing could have had anything to do with the life and times of the Fuehrer. The Spear of Destiny was the subject of a book, published some time ago, by the same name. After the book was published and reviewed in this magazine, I received a letter from a man who shall, forever, remain a mystery man. In this letter I was given the story of what happened to the Spear after the time when Hitler found he was losing the war. This is one of the most interesting stories relating to the war and I hope you will enjoy it.

In the early days of Christianity in Ireland, a man who became known as St. Columba was being raised in an environment which, I am sure, would not have been approved by St. Patrick. In the next issue I will try to give you some highlights of his life and what it would have been like to live in the Ireland of that time.

We hope to have all our usual people with us next time and that some of you will take pen in hand and write to us, either in article or letter form.

We will begin a series on legends of the Irish people in the next issue and hope you will find some there which have been old favorites or brand new adventures for you.

See you at Yuletide!

DEA

THE AURORA BOREADEAN -- MAGAZINE OF THE BOREADEAN DRUID ORDER -

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Oidhche Shamhna

Autumnal Equinox

Frontal this issue is by Ron Collins, as is the Oidhche Shamhna art. Autumn equinox cover by DEA.

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